NATIONAL COUNCIL

OUTLOOK

JUNE 1957

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Church Social Welfare in Mid-Century

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.
297 Fourth Avenue
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To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.

To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.

To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.

To establish consultative relationships with National Councils of Churches in other countries of North America.

To maintain fellowship and cooperation with similar councils in other areas of the world.

To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.

THE COVER

Our cover shows leaders at the National Conference on Policy and Strategy in Church Social Welfare, in Atlantic City, N. J., May 7-10. Left to right: Dr. William J. Villaume, executive director of the National Council's Department of Social Welfare; Dr. John Alanson Perkins, Under-Secretary of the U. S. Department of Health, Education and Welfare; Leonard W. Mayo, chairman of the Conference, and Dr. Roswell P. Barnes, associate general secretary of the National Council.

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National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
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Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
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United Lutheran Church in America
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Church Social Welfare in Mid-Century

By GERALDINE SARTAIN

AMERICANS of all faiths and races stand to gain from the broad charter on social welfare agreed upon early in May by Protestant welfare leaders from all over the nation.

In four days of vigorous discussion, revision, and re-discussion, 400 interdenominational experts meeting to formulate a common program threshed out key welfare questions from social needs and relationships to how-to-do.

They spent 29 hours in give-and-take at round-tables, then in plenary session sometimes lined up eight to ten deep at the microphones to have their say.

In so doing they made history, not only through the democracy of their procedures, but through the frankness with which they tackled controversial issues so often muted.

At the first-time conference on policy and strategy in social welfare—called in Atlantic City, N. J., May 7-10, by two units of the National Council of Churches—delegates came up with first-time decisions and a concrete program which their chairman, Leonard W. Mayo, declared would have a profound effect upon the future welfare picture in America, when and if approved by the constituent denominations and National Council units to which they will be referred.

The program will be especially relevant to the 17 million men, women and children aided through the billion-dollar-a-year Protestant welfare enterprise—in hospitals, schools, institutions for children and aged, marriage counseling, etc.

First, in a 2,700-word statement debated for three hours, the conference sharply defined the role and function of the churches in welfare, declaring that America's Protestant churches have a duty beyond preaching the Christian Gospel—the duty of protecting the well-being and social justice of all people, in accordance with the Christian concept of love.

To carry this out, delegates strongly advocated increased social action, calling upon the churches to move into the social and political action fields to bring about needed social change.

Dr. Claud Nelson of the National Council's Department of Religious Liberty is at the microphone, with seven people lined up behind him, waiting to have their say.

They spelled out long-standing differences between the Protestant churches and social workers with a view to reconciling them, pointing out that this historic estrangement has been partially overcome. They offered guiding principles for their future relations with each other, with government, non-sectarian agencies and others that contribute to the welfare of the community.

A formula for continued interim acceptance of public funds was agreed upon as well as for the acceptance of Community Chest or United Fund moneys.

There was wide concurrence that more study was needed on these much-discussed points, however. So the conference called on the National Council of Churches to convene a special conference for the consideration of issues connected with the separation of church and state.

The conferees warned that there should be no government interference with the policies of the accepting agency beyond the setting of minimum standards for health and safety, and urged that the "principle of separation of church and state should be so interpreted as to make possible the voluntary cooperation of the churches and the agencies of government on a non-discriminatory basis when such cooperation is deemed desirable for the people's welfare."

Against the backdrop of the role and function document, prepared by a 21-member committee headed by Professor John C. Bennett of Union Theological Seminary, delegates, including the 75 officially appointed by denominations, adopted six official reports emanating from the 30 round-tables. Then they approved findings containing common conclusions winnowed from the previous six separate documents.

These were presented to the conference by Dr. Glenn W. Moore of New York, chairman of a special 17-man Findings Committee. Dr. Moore is secretary of the General Council of the Presbyterian Church, USA.

In the meantime, eminent speakers, including a top official in the Eisenhower administration and Governor George M. Leader of Pennsylvania, delivered major addresses.

Both Governor Leader, final luncheon speaker, and Dr. John Alanson Perkins, undersecretary of the U. S. Department of Health, Education, and Welfare, and

Pennsylvania's Governor, George M. Leader, left, one of the speakers, with Leonard Mayo, Conference chairman.

conference keynoter at the opening session, called on church leaders to take a stand on important government issues.

Governor Leader urged the churches to become a "militant" partner of the government in achieving well-being for all Americans, while Dr. Perkins said that failure to take a stand constitutes a "needless sacrifice" in the process of determining what must be done for the community's welfare.

Pennsylvania's chief executive declared that if churchgoers really believed in Christianity, there would be a lot more of it in government. He decried the paradox of church members listening to the Sunday sermon, but on Monday "writing their Congressman to cut out of the budget that portion devoted to health, education and welfare."

"They are perfectly nice people, in nice clothes, driving a nice car to a nice church on a nice Sunday," he said. "But niceness isn't good enough for either an individual Christian or the government under which he lives. The world needs positive Christians, strenuous Christians, muscular Christians in the doing of good."

Undersecretary Perkins voiced a plea for more effective community planning and use of local resources, pointing out that many aged and infirm would not need hospital care if there were adequate community care, and diagnostic, treament and rehabilitation centers.

Long-Term Goal Defined

On officially opening the conference, Dr. Roswell P. Barnes, associate general secretary of the 30-denomination National Council of Churches, set its long-term goal.

"We seek not uniformity of policy," he said, "but a general agreement that will enable us to understand each other better and to move toward such a measure of consistency as will permit us to exert a more effective influence in the nation and in local communities."

In its distillation of the conference conclusions, the Findings Committee repeated this goal; in Robert E. Bondy's evaluation of the conference, he declared that it had been achieved.

Further, Bondy pointed out that in four days of debate and action, delegates had arrived at a clear idea of the Christian motivations behind their welfare programs.

They also clearly demonstrated that the churches are in social welfare to stay, Bondy noted. Bondy is director of the National Social Welfare Assembly.

Dr. William J. Villaume, conference director and executive secretary of the National Council's Department of Social Welfare—which with the Division of Home Missions called the conference—emphasized that policy and strategy were being sought in the light of the long-range task of the church as it relates to our day.

A luncheon session of the National Conference on Policy and Strategy in Church Social Welfare, with the speakers' table against a background of denominational banners.

Mr. Mayo, conference chairman, defined the church for which this policy and strategy were being hammered out, as "not merely the church in a national sense, but your church and mine."

"It has responsibility in dealing with people over and above the strictly religious function," Mr. Mayo said. "It must minister to the whole person."

Dr. Villaume declared that the churches are challenged to make known to our generation the eternal truth that God is love.

"We cannot do it with hazy sentimentalism," he said. "We must set forth some clear, factual and relevant convictions that will stand forth in bold outline, like the Cross of Christ jutting up against the cold sky there on the hill of Calvary."

Highlight Family Life

The conference findings highlighted strengthening family life and overcoming juvenile delinquency as number one on a list of social needs to receive primary attention.

At the same time they urged the churches to pioneer in new and important services for human welfare and to assist in the creation of the "best possible type of society." To do this, churches should exercise an influence on public policy by promoting the adoption of legislation to improve public health and welfare and take other measures to help arouse public concern.

Recognizing that primary social needs vary from community to community, the conference urged that priority be given to the following list of needs:

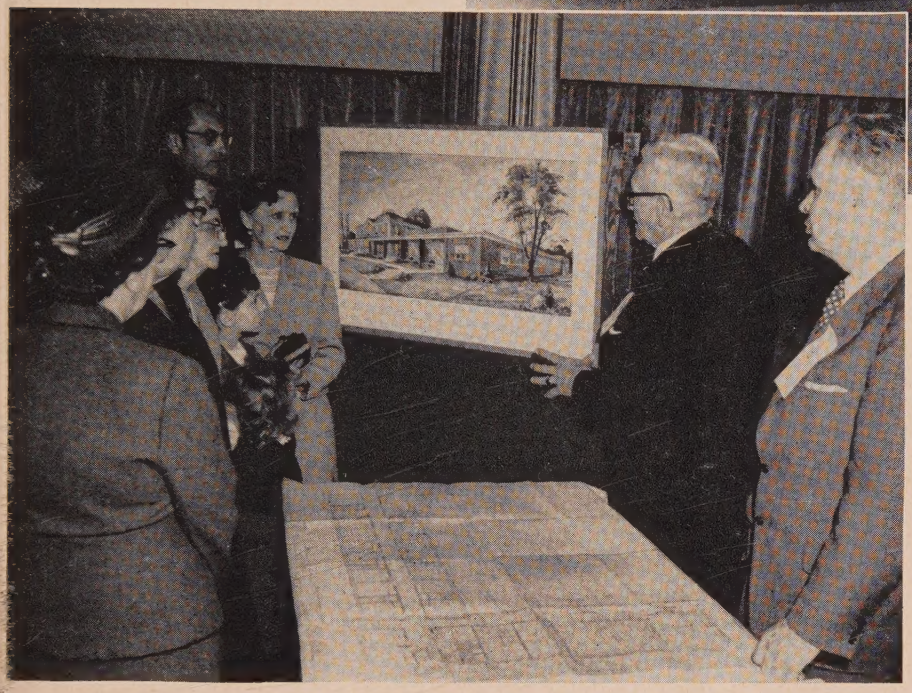
1. Strengthening family life and overcoming juvenile delinquency, services to children, working mothers and unmarried parents.
2. Adequate housing for all without discrimination.
3. Justice and equality of opportunity among the races in all areas of life and improved working conditions for all.
4. Improved facilities for physical and mental health, including the needs of the physically handicapped and chronically ill, and wholesome recreation for all age groups.
5. Development of new opportunities for the aging.
6. Physical and spiritual rehabilitation of prisoners, drug addicts and alcoholics.
7. More and better schools, open to all children.
8. Assistance to migrant laborers, Indian Americans and recent immigrants.
9. Development of genuine community life, transcending divisions of society.
10. Conservation and development of natural resources.
11. A just and peaceful world order, including economic and political freedom and prevention of atomic pollution.

The conference had its genesis in the historic Cleveland session in 1955, where 2,000 church leaders assessed the Protestant welfare enterprise. This second gathering was the next logical step, dealing with the difficult questions raised at the Cleveland Assembly.

In the words of Dr. Barnes: "Now that we are making rapid progress toward greater mutual helpfulness in our welfare services, we are demonstrating that the independence of our several churches does not make for frustrating fragmentation.

"Rather it makes for strength. By voluntary coordination of our efforts we are maintaining freedom and at the same time achieving order and making a greater impact in service to human needs."

Belleville Promotes Understanding



"Operation Understanding" at work in St. Paul's Evangelical and Reformed Church in Belleville, Ill.

By R. L. Bond

"I WAS having difficulty getting anyone to head up my spring evangelism program," said one of the ministers in Belleville, Ill., "but when 'Operation Understanding' was over, the man I wanted most for the job volunteered. In fact, all my departmental heads are fired with new appreciation for their church and enthusiasm for their tasks."

Another minister reported, "I have never had such rapt attention for my preaching. The people are actually asking for sermons on doctrine. Since 'Operation Understanding,' even my high school young people are plying me with questions about what we as Protestants believe."

"My training course for new members is running over," commented still another pastor, "because eight or ten of my longtime members are sitting in on the sessions for refreshing in the things we believe."

These words are a few of the many commendatory remarks made in connection with Belleville's recent "Operation Understanding I and II" an experience in inter-faith relations which must be unique in many respects.

It all began when the bishop of the Belleville Diocese of the Roman Catholic Church (total population ca. 850,000; Roman Catholic population ca. 108,000) announced that they would observe Brotherhood Week 1957 by holding what they termed "Operation Understanding."

This project had been initiated, we were told, in Oklahoma City with signal success. The announced purpose of the project was the elimination of bigotry and prejudice directed against the Roman Catholic Church through inadequate and faulty information concerning the institution. In the words of the local chancellor, it was to be "a project of the Catholic laity who feel that since we cannot live in the unity of faith, we should live in the unity of charity."

"Operation Understanding" was to begin with non-religious meetings or open houses in each of the parishes on Sunday afternoon, Feb. 24, to be followed by forums on Feb. 26, 29, and March 1. The purpose of these meetings, it was announced, was "to provide those not of our (Roman Catholic) faith an opportunity to inspect the buildings and adornments of our (Roman Catholic) Church in a spirit of promoting better understanding in the community . . . (with no compromise of religious principle and no effort to effect unification of faith intended)."

The forums were to be held on the subjects of "How Your Catholic Neighbor Worships," "Why Your Catholic Neighbor Confesses to a Priest," and "Why Your Catholic Neighbor Loves the Mother of Jesus." A single package invitation to all of the meetings was given.

Invitations were printed on small pocket cards with the above program and the place of meeting listed. These were distributed door to door by the Catholic laity.

When the Belleville Ministerial Alliance was apprised of this pending project via the local newspapers, the response of the ministers was unanimous.

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Rev. R. L. Bond is minister of the Hillcrest Christian Church, Belleville, Ill.

"This is a splendid thing! Let's support it 100 per cent. Moreover, let us demonstrate our complete approval of the idea by reciprocating with our own 'Operation Understanding.' Let us extend to them the same courteous opportunity for understanding us better."

Appropriate action was taken and the Alliance's newly formed Church and State Commission was instructed to plan and project the program. In this regard the Commission addressed to Bishop Zuroweste of the Belleville Diocese a commendatory letter—approving "Operation Understanding" and pledging the complete support of the ministers and their congregations. This letter also announced that the Alliance members would reciprocate with their own open houses and information forums on March 17, 19, 21 and 26. The Bishop and the clergy, as well as the laity, were cordially invited to attend. This letter was also released to the local newspapers, which gave it front page coverage.

Receipt of the registered invitation was acknowledged by Chancellor Leonard Bauer on behalf of Bishop Zuroweste, who was out of town. Subsequently the Chancellor addressed another letter to the Alliance which he also released to the local press.

Sponsored by Laity

In the letter, in reply to our invitation for Roman Catholics to attend our meetings, the Chancellor informed the Alliance that the Roman Catholic "Operation Understanding" was sponsored solely by the laity of the Church and that, "if the cause of charity will be advanced by their attendance at the Protestant open houses, they are free to attend."

The Ministerial Alliance accepted this as an open door to mutual understanding. Accordingly, the ministers of twenty-three Protestant congregations proceeded with their reciprocal program. Denominations participating included: Evangelical and Reformed, Presbyterian, U.S.A., Disciples of Christ, Methodist, Southern and American Baptist, Assemblies of God, Apostolic, Nazarene, Missouri Synod and United Lutheran, and Episcopal.

These churches used their parish papers, radio programs, Sunday bulletins and the public press to encourage and urge their people to attend the Roman Catholic open houses and information forums.

The results were dramatic. The Bishop's office reported approximately 3,500 Protestant guests in Belleville's eight Catholic parishes. The neighboring village of Freeburg reported another 400.

Protestant guests were received in a very courteous manner at the open houses. Although the lectures were not as free from religious nudgings as they might have been, the emphasis was definitely on information and interpretation. A wide range of pamphlet material was on hand, some of it controversial, but no overt effort was made to dispense it.

The Roman Catholic laity were given a significant part in the presentations. They escorted the tour groups to the various points of interest, gave lectures on the "stations of the cross," the confessional, the prayer candles, the parochial school, and served during the refreshment hour.

The priests and religious orders handled the more difficult explanations concerning the chancel, the relics, the Mass, the vestments, etc.

Protestant participation in the information forums was comparatively slight. Estimates put the figure at under 200. However, every Protestant minister attended at least one of the forums. Although the presentations by the priests gave emphasis to the claims of the Roman Catholic Church, questions were courteously received and the exchanges were essentially irenic.

The Belleville Ministerial Alliance expressed through the local newspapers their appreciation to both laity and clergy for the courteous reception they had been given at both the open houses and the information forums. They expressed the high hope that they might have the opportunity to advance the same hospitality in their open houses and forums.

Protestants Reciprocate

On March 17 the Protestants conducted their open houses at thirteen centers. They too had made elaborate preparations. Invitation cards had been printed listing the locations of the receptions and the topics for the three forums: "How Your Protestant Neighbor Worships," "The Authority of the Bible in Protestant Life and Practice," and "Your Protestant Neighbor's Personal Love for Christ." The Protestants thereby extended to the Roman Catholics the invitation which they (Protestants) had received.

The Roman Catholic people were encouraged by their parish priests to attend, although no formal endorsement or approval was extended by the Roman Catholic hierarchy and no reference to the Protestent program was made by the Roman Catholic press.

About 2,700 Catholics, including several priests, nuns, and teaching brothers attended the thirteen Protestant open houses. The relationship was shared with courtesy and decorum. The Protestants had prepared for these meetings the same kind of simple pamphlet materials that they had received at the Roman Catholic open houses.

The lay leaders of the Protestant churches played a major role in their open houses. Procedures varied in the different centers according to the facilities and program of the host church. Greatest emphasis was placed upon an explanation of the worship service, the symbolism of the various aids to worship, the program of the church school, the democratic procedures of Protestant organization, and the unity which prevails amidst the diversity of Protestant groups.

One church had its vested choir present to sing some of the Protestant hymns. Another church provided an excellent illustrated lecture showing historical relationships between all segments of the church.

The Roman Catholics present asked many questions. One group of ministers said that a half hour was required to answer the questions of each tour group. Interest was evidenced in the democratic Protestant procedures, the voluntary system by which churches are financed, and the many similarities between Protestant and Roman Catholic churches.

The Protestant information forums were concentrated in eight centers with the cooperating ministers alternating in the presentations.

Apparently Roman Catholic reciprocity was largely confined to the open houses, with only about 20—all laity—attending the 24 forum meetings.

In reflecting upon the total experience, however, the ministers of the Belleville Alliance were highly gratified by the results of their reciprocal action. They were delighted with the opportunity to promote mutual understanding afforded by the open houses.

A Valuable By-Product

Perhaps the most valuable part of the experience, in the estimation of the ministers, was the effect which it had within their own congregations. Their members are enthusiastic about the things they learned concerning their own church as they endeavored to explain them to their Roman Catholic neighbors. One minister reported that his people are almost demanding an "Operation Understanding" just for their own congregation. There is a much greater alertness to the basic affirmations of the Reformation.

The ministers of Belleville highly commend to any other community in which "Operation Understanding" programs are initiated by the Roman Catholic Church that reciprocal action be undertaken. Such action would seem to insure the continued appreciation of the basic fact that real understanding cannot be unilateral but must be mutual.

YALE *is Host to World Council Leaders*

Sterling Divinity Quadrangle at Yale University, New Haven, Conn., scene of Central Committee meeting early in August.

By BETTY THOMPSON

A NEW ENGLAND campus follows a Hungarian workers' rest home and a Swiss mountain top as meeting place for the Central Committee of the World Council of Churches. Yale University Divinity School will be host to the annual meeting of the 90-member Central Committee of the World Council, July 30-Aug. 7.

Is it a "little Evanston"? No. The influential policy-making body will bring to American shores some of the top leaders who captured headlines in 1954 at Evanston: the Archbishop of Canterbury, Bishop Otto Dibelius, Bishop Lesslie Newbigin, Metropolitan Mar Thoma Juhanon. But they do not come for an Evanston Assembly of thousands with its accompanying public meetings, "festivals of faith", and pageantry. They will attend a working session of the body which makes the Council's policy between assemblies.

Organized following the Evanston Assembly, the present Central Committee met at the Swiss mountain resort of Davos in 1955 and last year met for the first time in an Iron Curtain country, Hungary. Now midway between the 1954 and 1960 Assemblies, it has voted to meet in New Haven, Conn. Wherever the Committee meets, it is certain to tackle controversial questions and engage in lively debate.

New Haven will be the scene for a series of important meetings before the actual sessions of the Central Committee. Chief among these is the Consultation on the Laity and Cooperation of Men and Women in the Church. The title is a mouthful, representing the concerns of two WCC departments, but the five-day meeting (July 15-20) will get down to fundamental problems of its theme, "The Renewal of the Church." Rev. Cameron Hall, executive director of the Department of the Church and Economic Life of the National Council of Churches, is taking a major responsibility in planning this North American consultation. About 100 participants have been invited.

Another National Council executive will have a significant role in the New Haven proceedings. Dr. J. Oscar Lee, executive director of the Department of Racial and Cultural Relations, has made a three-month world-wide survey for the World Council of Churches in the area of his specialty. His findings will be discussed at a small consultation of experts prior to the Central Committee. The Committee itself will consider specific recommendations for World Council work in race relations.

American denominational relief experts, representatives of the Division of Foreign Missions of the National Council and Rev. R. Norris Wilson are among members of the important Administrative Committee of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches. Their meeting is scheduled for July 20-22.

In the list of more than a dozen separate meetings scheduled for the Yale Divinity School campus between July 15 and July 30 are study commissions, working committees of divisions and departments, and those essentials of all good international gatherings: "enlarged subcommittees" and "ad interim committees." The subjects to be discussed are a good deal more interesting than some of these titles would indicate: religious liberty, rapid social change, international affairs, obstacles to Christian unity.

Dean Liston Pope of Yale Divinity School is a member of both the Central and Executive Committees of the World Council of Churches. He will be able to house his fellow members of the Central Committee in several new dormitories and apartment houses which have

(*Continued on page* 12)

Miss Betty Thompson is in charge of publicity for the American Office of the World Council of Churches.

Typical scholarship college student at Green Lake.

An Experiment Celebrates Tenth Birthday

Scores of Writers Trained at Green Lake

THIS summer an experiment which began ten years ago with a handful of people will celebrate its tenth anniversary, July 27 to August 17, at Green Lake, Wisconsin. Three hundred editors and writers representing more than twenty denominations will attend the annual Christian Writers' and Editors' Conference, held under the joint auspices of the National Council's Division of Education and the Board of Education of the American Baptist Convention.

"When I came to the Christian Writers' and Editors' Conference I had no thought but of writing for commercial profit. I want to tell you that my viewpoint was revolutionized at Green Lake, and my book now being published is written with a religious motivation," wrote Marjorie Yourd Hill, author of *Look for the Stars* (Thomas Y. Crowell Company), to the founder and director of the Conference, Dr. Benjamin P. Browne.

Mrs. Hill's book is only one of many which have been encouraged, stimulated or written as a result of the Green Lake Writers' Conference.

Besides stimulating the production of books in the Christian field,, this Conference trains editors and writers. Joan Thatcher came to the Conference as a high school senior. After attending three summers and serving one summer in the editorial office as an intern, by the end of her senior year at college she had a flattering position awaiting her in New York City as publicity writer for one of the ten top denominations.

Robert Cramer was a high school boy from a small town in western New York State, who was brought to the Conference on scholarship aid. After serving several turns at the Conference and as an intern, Cramer is now publicity writer and public relations man for one of the oldest of the foreign mission societies in America.

A pastor's assistant who came to the Writers' Conference is now a pre-school editor. She says, "I felt a great sense of release at the Writers' Conference. I knew that this was what I really wanted to do and this was the work in which I could really be happy."

Five summers ago a man whose back injury paralyzed his body attended the

Ken Stuart, art editor of *The Saturday Evening Post* at Green Lake Conference.

Writers' Conference in a wheel-chair. He was just beginning to use his right hand and dreamed of finding a means of gaining a livelihood through the writing profession. Encouraged by what he learned at the Conference and continuing his studies, he is now an editor of a denominational monthly magazine in New York City.

The Christian Writers' and Editors' Conference all started because of the dearth of trained writers for church school curricula and materials for religious periodicals. Dr. Browne felt, after consulting other editors, that the only way to get writers was to train them. He assembled a distinguished faculty, including such persons as Ben Hibbs, editor of *The Saturday Evening Post;* Phyllis Whitney of New York University; Stanley I. Stuber of New York; Roland E. Wolseley of Syracuse University; Dwight E. Stevenson of the College of the Bible, Lexington, Ky.; Norman F. Langford, Editor-in-Chief for the Presbyterian Church, U.S.A.; Nolan B. Harmon, Book Editor of the Methodist Church; Peter Gordon White of the United Church of Canada; Henry H. Bullock, Editor-in-Chief of the Methodist Church Publications; Mary Alice Jones; the late Margaret Lee Runbeck, Helen Doss; Elizabeth Yates; Clarence W. Hall of *The Reader's Digest;* Kenneth Wilson of *The Christian Herald;* Gerald E. Knoff; Glenn McRae of the Disciples of Christ; Virgil E. Foster, Editor of the *International Journal of Religious Education;* and a host of others.

This year the Conference continues through three weeks, and for the first time offers academic credits through an agreement with the University of Redlands. Underway is the purchase of a beautiful lakeshore property to be known as the Christian Writing Center. The house is to be kept open through the year as a rendezvous for writers on assignments and for creative personalities, such as, professors on sabbatical leaves, ministers, authors, and promising new writers.

Eight years ago those who attended the Writers' Conference begged for assignments by which to continue their studies throughout the year, and as a result the Christian Authors' Guild, a correspondence school of Christian writing, was organized.

In addition to the course in story and article writing, slanted to Christian publications of all denominations, courses are now being prepared in the writing of poetry and in the specialized field of writing curriculum materials for the Sunday church school. Each month a paper is published called *The Compass,* in which the sales of the students are recorded, and every year Market Charts are issued at three age levels giving valuable information to the members who are writing for the religious market.

An internship plan for promising college students was also developed by Dr. Browne as another feature of the Writers' Conference. Talented students are admitted to service in the editorial office for a period of eight weeks. Students come from all parts of the world.

No barriers of race or religion are permitted to condition attendance at the Conference.

Board Deplores Threats to the Orthodox

THE wide range of concerns and interests touched by the representatives of 30 communions at the spring meeting of the National Council's General Board in Chicago, May 1 and 2, included:

Evangelism, in a confused, "sick" era marked by spiritual hunger. Prepared by a thorough reading of the report of the board's commission on evangelism, first presented to the board two months ago at Williamsburg, Va., members shared their views and reactions in separate small-group discussions. These group discussions, an innovation in some six years of board meetings, graduated to a general floor consideration of the document, which was then commended to the churches and to National Council units.

The product of 30 distinguished theologians and church leaders, the statement laid down some basic principles of evangelism as a guide for a time of "widely recognized resurgence of conscious concern for religion."

Religious and civil liberties. Board members took up for further discussion a report of the Council's Department of Religious Liberty—weighed earlier at the Williamsburg meeting—which cited among current threats: censorship of religious programs on television, the churches' tax-free status and church-state separation, anti-Protestant discrimination in some Roman Catholic countries, threats to free public schools implied in state-sponsored plans aimed at evasion of desegregation in the schools.

In its only action, the board went on record with an expression of concern at continuing threats against the Ecumenical Patriarchate in Turkey. In a resolution adopted unanimously by the 150 members present, Council officials were authorized to express the Council's concern "to proper officials of the U.S. Government."

Introducing the resolution, Dr. Franklin Clark Fry, vice-chairman of the board's Policy and Strategy Committee, cited an apparent "concerted campaign" in Turkey aimed at the "forceful ejection of the Ecumenical Patriarchate from its ancient seat in that country." Turkish newspapers are attacking the Greek Christian community in Turkey, he said, and are demanding that the Patriarchate be expelled.

An extensive program to win converts to Christianity in wide areas of Asia was reported to board members by Dr. Eugene L. Smith, Council vice-president for the Division of Foreign Missions. Teams of Asian evangelists and missionary-preachers will range into countries extending from Pakistan east to islands in the Pacific as a first major project of the newly formed East Asia Christian Conference, he said.

Missionaries to Asia from the Western nations are still wanted and still needed, Dr. Smith declared. But he added that they are more and more expected to be "new pioneers in human relationships, working in patterns of obedient service."

Asia's Christians, Dr. Smith concluded, "have insights into the Gospel that we in the West do not have."

A two-months report of the work undertaken at home and abroad by the National Council was presented by Dr. Roy G. Ross, general secretary.

He told the board of the Council's efforts to make known to the executive and legislative branches of the federal government the concern expressed by the General Board at Williamsburg in a program of economic aid and technical assistance.

"This interest grows out of a hundred years of experience of our foreign missionaries as they have sought to work with the peoples of the world in improving their physical as well as their spiritual well-being.

"We believe that it provides a means of demonstrating our belief in the brotherhood of men and nations for creating friendship and understanding and a climate for world peace. But more important we believe that our impera-

(*Top*) Interdenominational panel discusses "The Essential Nature and Task of Christian Evangelism;" (*next to top*) speakers shake hands at International Affairs dinner—Mrs. Lorena Hahn and Paul G. Hoffman; (*next to bottom*) urban church leaders: Purd E. Deitz, G. Paul Musselman, Meryl H. Ruoss and Joseph W. Merchant; (*bottom*) Roy G. Ross and Roswell P. Barnes, general secretaries of the NCC, are honored for 21 years of service to the Council and its predecessor organizations, the ICRE and the FCCA.

tive is derived from the Gospel of Jesus Christ and the concern of our Lord for the well-being of all His people."

The Council's chief administrative officer told the board that in accordance with its authorization a deputation headed by Dr. Eugene Carson Blake, president, conferred at the White House with President Eisenhower and Secretary of State Dulles and subsequently conveyed to Congressional leaders the concern of Christians for future initiative by the Administration for a more effective and expanded mutual aid program.

Dr. Ross said the deputation to the White House found that the President and the Secretary of State welcomed "the concern and interest" of the churches. "We were heartened to find that when the Secretary of State presented testimony before the special Senate committee on Foreign Aid, his views were such as would be generally supported by the positions we had taken," he added.

A three-member panel of urban church specialists told board members there should be a church-wide awakening to the impact on the churches of rapid growth and change in the nation's cities. One panelist, Rev. Meryl H. Ruoss, forecast an eventual end to segregation in housing, asserting that barriers in the suburbs are now crumbling and regional barriers will disappear tomorrow.

"I am sure that the hysterical opposition to the Christian view of man in certain regions of our nation is but the sign of an unrepentant generation facing death," declared the church planning and research director of the Protestant Council of New York.

Mr. Ruoss gave top rating to "inner city neighborhoods" in desegregation progress. In these areas outside the South, he said, "men of an infinite variety of backgrounds have learned how to live together, apparently under the pressure of raw human needs and rejection by large portions of society."

Other panelists were Rev. G. Paul Musselman, New York, national urban work director of the Protestant Episcopal Church; and Rev. Joseph W. Merchant, director of the Urban Church Department of the National Council of Churches.

Protestant churches were urged not to abandon their "work and witness" in the big cities in favor of fast-growing suburban areas. Mr. Merchant told the church leaders:

"It is obvious that the concern of the whole church is needed lest our strength become so rooted in the suburbs—that our culture-forming city areas continue to be neglected.

"It is in the inner city that Protestant witness and strength are most conspicuously absent—the inner city . . . where our witness suffers because of an historic retreat from radically changing communities."

Underscoring the point, Mr. Musselman asserted:

"The cities of America are littered up with mutual admiration societies masquerading as Christian churches. And the crisis in so many churches is caused by the fact that they think of their own self-preservation rather than trying to create community and a decent and free world."

The Chicago Church Federation was host to the board at a luncheon addressed by Council vice-president Purd E. Deitz, of St. Louis, who declared: "The future of the ecumenical movement will be lost or found in the local community. . . . We stand or fall together."

Dr. Deitz, who is executive secretary of the Board of National Missions of the Evangelical and Reformed Church, pointed out that "most earnest attention" needs to be given to cooperative program planning and emphasis. He declared: "Denominations have certain goals and emphases; councils of churches have their united programs and periods; but all too often they are conflicting or fragmentary.

"The conscientious pastor often becomes confused, annoyed and often wishes for a moratorium 'if we can't get together'," he said.

"The council movement has its faults, but we must remember that a great tide of faith is running in the direction of Christian unity. It leads us toward fuller unity even when we are most aware of our differences."

Presiding throughout the meeting was Dr. Eugene Carson Blake, president of the National Council.

The next scheduled meeting of the Board will be in New York City, October 2-3.

(*Top*) Rev. Guy Tetirick, Tulsa, Okla., raises a point with Bishop W. J. Walls, AMEZ, center, and Bishop D. Ward Nichols, AME; (*next to top*) Council leaders strike characteristic poses, left to right; Dr. Eugene Carson Blake, Dr. Franklin Clark Fry, Dr. Luther A. Weigle, Dr. Roy G. Ross and Dr. Roswell P. Barnes; (*next to bottom*) Dr. Glenn W. Moore and Dr. Ralph Waldo Lloyd arrange a date; (*bottom*) UCW leaders greet Chicago Council of United Church Women at International Affairs dinner.

WORLD COUNCIL

(*Continued from page 7*)

gone up on the campus this past year.

The smaller Executive Committee whose twelve members include both Dean Pope and the National Council's president Dr. Eugene Carson Blake will meet at Seabury House, Greenwich, Conn., for two days July 28-30, just before the Central Committee begins. The Central Committee's chairman,, Dr. Franklin Clark Fry, president of the United Lutheran Church, is also chairman of the Executive Committee. Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church and one of the World Council's six presidents, will be host.

An ecumenical service has been planned for Center Church, on the New Haven green, Sunday afternoon, August 4. Here New Englanders informed by the New Haven and Connecticut Councils of Churches will be able to hear Dr. Geoffrey Fisher, Archbishop of Canterbury. There will be a solemn processional in which robed leaders from many parts of the world will take part.

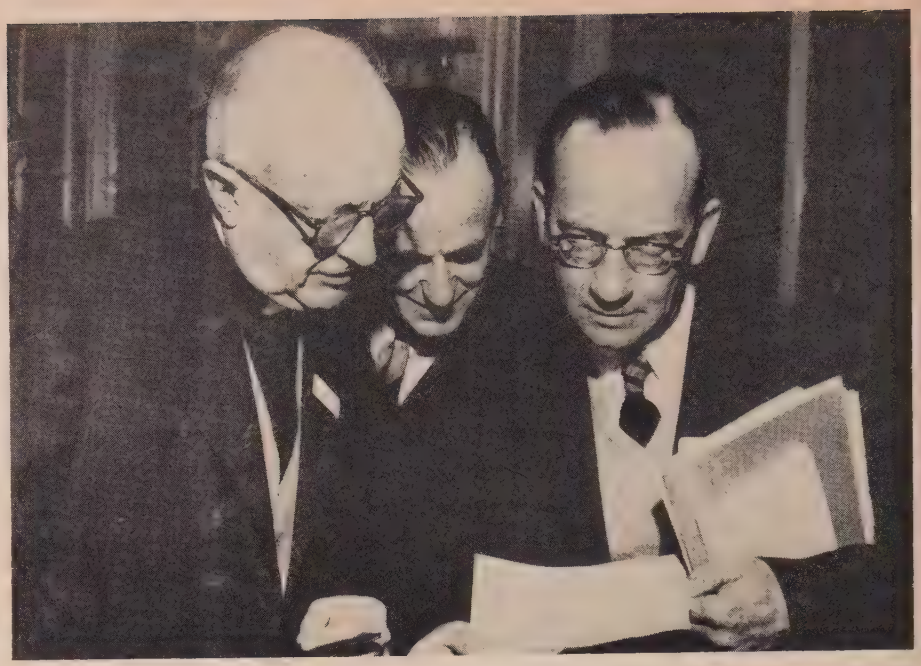
The meeting itself has serious business before it. Plans must be made for the theme and place of the 1960 world assembly. Ceylon's invitation was "received sympathetically" by the Executive Committee in its February meeting, but it is up to the Central Committee to make the final choice.

Asia and the "younger churches" are sure to be in the spotlight at New Haven. First, there are the plans made for the joint secretariat in East Asia of the International Missionary Council and the World Council of Churches by the historic Prapat (Sumatra) meeting of Eastern Asia churches in March. These will come up for approval.

The reactions of the Asian and African churches to the proposed merger of the World Council of Churches and the International Missionary Council are also of great importance.

Relations with churches in Communist countries will probably be discussed from several angles. The part the Council has played in resettling thousands of refugees from the country which was host to its meeting last summer and the arrest of Hungarian church leaders are both matters of concern. There is the difficult question of relations with the Russian Orthodox Church. And there is the question of a visit to China, suggested at the last meeting but left to the initiative of the Chinese churches to extend the invitation.

The relation of mission to interchurch aid is one of the major themes of the 1957 Central Committee meeting. How is the ministry of the word related to the ministry of the deed? How is the meeting of human need related to the missionary and evangelistic task? This is where those two much used "ecumenical" terms, diakonia (service) and kyrgma (the word), will be related to koinonia (fellowship).



Rt. Rev. Henry Knox Sherrill, a World Council president; Dr. W. A. Visser't Hooft, World Council general secretary in Geneva, and Dean Liston Pope of Yale Divinity School, host to the WCC Central Committee, study the agenda for the meeting.

Promoting International Goodwill

THIS will be the 31st summer for the preacher interchange project between Great Britain and the United States under the joint auspices of the National Council and the British Council of Churches.

The visitors from Britain will be:

Rev. Kenneth Slack (Presbyterian Church of England), General Secretary, British Council of Churches.

Rev. Kenneth L. Waights (Methodist Church), Superintendent Minister, Nottingham District.

Rev. A. H. Butler (Church of Ireland), Rector, Monkton, Dublin.

Rev. Clifford T. Chapman (Church of England), Abinger, Dorking, Surrey.

Rev. J. Ithel Jones (British Baptist Union), Minister, Haven Green Baptist Church, London.

Rev. John Kennedy (Church of Scotland), Minister, Cambuslang, Glasgow, Scotland.

Rev. W. Garfield Lickes (Methodist Church), Superintendent Minister, Lytham St. Annes, Lancashire.

Rev. Harold Lockley (Church of England), Vicar, South Wigston, Leicester.

Rev. Dr. Nathaniel J. McLellan (Congregational Union), Minister, East Hill Congregational Church, London.

Rev. W. Neilson Peterkin (Church of Scotland), Minister, St. George's Church, Dumfries, Scotland.

Rev. Canon E. D. Reeman (Church of England), Rector, Wimslow, Cheshire.

The American group includes the following:

Rev. Joseph A. Garshaw (Disciples), Central Christian Church, Huntington, W. Va.

Dr. C. Newman Hogle (Methodist), First Methodist Church, Waterbury, Conn.

Bishop Ivan Lee Holt (Methodist), President of the World Methodist Council, St. Louis, Mo.

Dr. Edwin O. Kennedy (Presbyterian), Union Theological Seminary, New York, N. Y.

Rev. Claxton Munro (Episcopalian), St. Stephen's Episcopal Church, Houston, Tex.

Dr. Albert J. Penner (Congregational), Broadway Congregational Church, New York, N. Y.

Rev. J. H. Phillips (Methodist), Department of Religion, Duke University, Durham, N. C.

Dr. F. W. Schroeder (Evangelical and Reformed), President of Eden Theological Seminary, Webster Groves, Mo.

Dr. Hillyer H. Straton (Baptist), First Baptist Church, Malden, Mass.

Dr. John A. Visser (Presbyterian), Westminster Church, Detroit, Mich.

A Venture in Cooperation

By John Ribble

Chaplain John B. Schoning looks on as Mrs. R. N. Fish, Sunday school superintendent, gives perfect attendance pins to Sunday school pupils at the Harmon Air Force Chapel.

HIGH taxes are but one of the implications in the fact of large standing Armed Forces of the United States scattered around the world in Army, Navy and Air Force installations. Families now live near service personnel when it is practical and as housing is made increasingly available.

But where do Johnnie and Susie go to Sunday school? There are nearly 100,000 Johnnies and Susies attending Protestant Sunday schools on military bases. about half of them overseas. Many of these Sunday schools are like none you have ever seen. One may be held in a quonset hut. Some, like that at the large Lackland Air Force base near San Antonio, may occupy buildings at one time used as schoolrooms. Another school may be in a bamboo hut.

The typical military Sunday school is small, with about 150 enrolled. But there are some very large ones with attendance over 1,000 and there are some that have paid directors of religious education. The Army has nine directors, six overseas and three Stateside. The Air Force within the last year employed its first director.

Chaplains are allocated to a base depending upon the number of service men assigned to the base. Thus, if families of the men are resident near or on the base, this means more responsibilities for the chaplains, but without additional assistance. Thus the chaplain needs help to "run" the Sunday school. He gets such help from officers, service men, wives—in short, from all whose interest he can arouse, just as if he were in the average civilian community—except that teachers and pupils come from every conceivable denominational background.

The average military community is different in many other ways too. No enlisted man stays at one base more than two years. When he is transferred, his family goes with him. Officers and their families stay as long as three years. This means a complete turnover of children and teachers in two to three years.

That wouldn't be so bad, but what happens when there is a Presbyterian chaplain (any one of several varieties) at one base who orders Presbyterian lesson material, a Baptist chaplain (any one of several varieties) at the second base who buys Baptist lesson material—and at the third base, a Lutheran chaplain (any one of several varieties) who buys Lutheran lesson material? No wonder, as one Air Force sergeant's ten-year-old son said, after attending his third Sunday school in a year's time: "I haven't got anything against Moses, but there must be somebody else in the Bible for me to learn about."

This comment was reasonable enough. Most denominational curriculum is good, and in competent hands will have logical sequence and cover essential content graded to the needs of pupils in the different age groups. But each denominational curriculum does this in its own time cycle unrelated to other denominational curricula.

The Air Force sergeant's son's remark was one simulus for the development of something unique in Protestant circles: A Unified Protestant Sunday School Curriculum for the Armed Forces.

This curriculum, available to the Armed Forces only since the Fall of 1954, makes use of study units drawn from many denominational sources. The selection of materials is a function of a committee of the Joint Chiefs of Chaplain Board who have relied upon consultants familiar in the children's, young people's, and adult fields.

Why are the three services concerned with having the same curriculum? With unification in the Armed Forces, we find, for example, the Army responsible for religious services for Air Force and Navy personnel in some areas such as Tokyo. In another, the Air Force may be responsible for Army and Navy. It is interesting to note that there is genuine unification in the field of the Sunday school curriculum recommended by the Joint Chiefs of Chaplain Board.

How was the Unified Curriculum chosen? Why were the materials of some denominations omitted?

The courses chosen must be acceptable and usable interdenominationally. They must be as free from denominational bias as possible and at the same time be positive and constructive in their presentation of the gospel.

The selection and arrangement of the courses into a curriculum for all age groups must provide the same degree of integration and comprehensiveness as that which characterizes the total curriculum of any one of the demominations from which courses were chosen.

As it goes into the fourth year this Fall, the Unified Curriculum is serving a real purpose to an increasing number of children, youth, and adults.

Rev. John Ribble of the Westminster Press is chairman of the Armed Forces Curriculum Committee of the Protestant Church-Owned Publishers Association.

An Evangelist Comes to Town

Spiritually Hungry Respond to Billy Graham Crusade in New York

By DONALD C. BOLLES

WHEN an evangelistic crusade in the nation's metropolis was first proposed more than two years ago by the Protestant Council of the City of New York several leaders shook their heads.

Mass evangelism was all right for crossroads towns and the smaller cities, the skeptics said, but New York City? An evangelistic campaign might survive one or two nights before being buried in a limbo, as blasé New Yorkers turned to a new diversion on Broadway.

But the fervor of those who believed the time was ripe to make war on a broad front on the sinfulness of the city by challenging its residents to a Christian way of life could not be downed.

The plans initiated by the Protestant Council came to fruition on May 15 as Billy Graham replaced the circus, ice hockey and basketball in mammoth Madison Square Garden.

In less than a week the skeptics joined the optimists in cheering the results.

New Yorkers proved no more indifferent to the message of the Christian Gospel than the people of any crossroads town or small city. Some were born in New York but perhaps many more think of Punxsutawney, Oshkosh and Okmulgee as home, and besides, as Billy Graham saw, they're spiritually hungry.

In the first week the world's best-known evangelist had preached to 117,000 and decisions for Christ numbered over 4,000. Some church leaders expressed disappointment that overflow meetings had not been required, but Graham was not among them. Carefully kept records from past campaigns all over the world enabled his organization to announce that attendance and "decisions" each night had set new records for his efforts. He, too, looked for overflow meetings, but only after two weeks or so. The Southern Baptist evangelist, who has spoken personally to 20,000,000 on three continents in the past ten years, confessed to some fears as he approached the opening night of his New York campaign.

But there was no sign of these fears as he stood before a flower-bedecked pulpit to beseeech a throng that nearly filled the multi-tiered auditorium to accept Jesus Christ as their Savior. It was the same Graham whom Europe and Asia came to know—a tall, handsome six-footer with a voice that travels a wide range and expressive hands that provide compelling gestures.

It's not possible, even for Graham's organization which often achieves the impossible, to convert a sports palace into a church, but the atmosphere is reverent and probably never before has it known the stillness that comes as Billy Graham's voice, reduced almost to a whisper, urges old and young to stand up and say "I give myself without reservation to Jesus Christ."

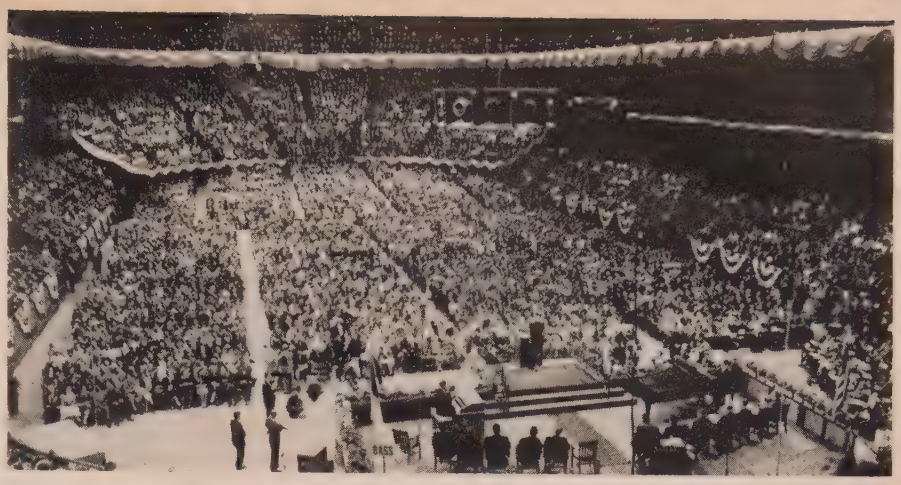
The atmosphere is created partly by the singing of a choir of 1,400 voices recruited from many churches in the area, and trained and directed by Cliff Barrows, a Graham associate, who also acts as master of ceremonies. Each night Mr. Barrows introduces the pastors of churches who share in the hour-and-a-half service, starting at 7:30. The early hour provides New Yorkers with just enough time after they leave their work to have dinner and get seated.

In Graham's own words, the purpose of his New York crusade is "to put a new moral quality into society through a spiritual awakening in a city that desperately needs Christ." He is careful not to offend New Yorkers by suggesting, as so many believe, that it is the nation's "Sodom and Gomorrah." Instead, he says it is not necessarily more sinful than any other metropolis; "there's just more sin in New York because it's bigger."

A spiritual awakening, he says, would decrease boredom, release inner tensions and make it unnecessary for people to buy barrels of aspirin and tranquilizers. He thinks, too, that juvenile delinquency, crime, alcoholism and dope addiction would be on the downgrade and racial prejudice would be lessened.

"Individuals can be transformed and born anew," he observes, holding the ever-present Bible in his hand.

Whatever the ultimate result, there is no question that the Billy Graham Crusade made more than a dent upon the consciousness of New York in the first week.



Some 18,500 heard Billy Graham open his New York Crusade in Madison Square Garden.

Rev. Dan M. Potter, executive director of the Protestant Council of New York.

In the subways, offices, homes—wherever two or three people were gathered together—religion became a conversation piece, vying with the weather and baseball. "What do you think of Billy Graham?" people asked each other. A wide range of opinion was reflected in the answers but, as one New York paper commented, Broadway heaped none of its accustomed scorn on the enterprise. There was a note of respect even among those who have enjoyed vilifying any new venture in the domain that never goes to sleep.

The Graham Crusade put religion on the front page of New York newspapers and liberal attention was paid to it by other mass media—broadcasting and magazines. Religion editors and general news writers filled the press box that is perched high over the main floor. The *New York Times* devoted two pages to the text of Graham's sermon on the opening night and some folks with good memories could not recall when such a thing had happened before. Late each evening members of the Graham team discuss the crusade and talk about salvation on a program they call "Impact." On Saturdays through June the Graham Crusade will be televised on an American national network of 50 stations, and not for free! The crusade committee is paying for it.

Stupendous organization, effort and money are behind the crusade, which actually is being run by a committee of 21, all nominated by the Protestant Council and including representation of extreme fundamentalist and conservative churches that do not participate in the cooperaitve movement. Roger Hull, executive vice-president of Mutual Life, is the chairman and Dan Potter, general secretary of the Protestant Council, and Charles Riggs of the Graham organization serve as ex-officio staff.

Supplementing the efforts of the managing committee is the Billy Graham committee for New York, under the chairmanship of George Champion of the Chase National Bank. It is made up of 200 clerical and lay leaders, including all the members of the Protestant Council's department of evangelism, which proposed the crusade. The Council's board of directors voted on June 15, 1955 to extend an invitation to Billy Graham to conduct the crusade.

Dr. Potter said that probably no Protestant effort in New York ever has had wider support. It is backed by the active participation of 1,528 churches in the greater metropolitan area; the Nassau County, Yonkers, Mt. Vernon and New Jersey councils of churches, and the judicatories of most of the denominations in the main stream of American Protestantism.

The total budget, including broadcasting, is set at $1,100,000, large enough to cause someone a financial headache, but reports indicated that the managing committee was confident that funds would be adequate to meet it. Offerings, taken nightly at the Garden, were expected to raise $300,000, which means that $800,000 must come from other sources.

No one could guess how many would hear the evangelist before the crusade comes to an end, but this was assured—the number will go well over a million. The crusade has a firm lease of six weeks on the Garden and an option on it for additional weeks. Reformation Sunday, October 27, is set as the final date of the crusade, which includes an active campaign of visitation evangelism under a committee headed by Dr. Jesse M. Bader and directed by Dr. H. H. McConnell, associate director of the evangelism department of the National Council.

Some critics, including the *Christian Century,* were quite vocal about "Madison Avenue" publicity techniques, but Graham was undisturbed. He expressed his obviously sincere conviction that "every means and method should be utilized in bringing people into the Kingdom of Heaven."

Billy Graham repeatedly has emphasized his belief that the New York crusade has more than local significance, great as that may prove in strengthening religious life.

He has foreseen the possibility that the crusade may create a spiritual chain reaction across the nation. To many this seems fantastic. But then, let's not forget the skeptics who thought mass evangelism was not for Broadway.

George Champion, Chase National Bank president, chairman of the Central Committee of the Billy Graham N. Y. Crusade.

The CHURCHES WORKING TOGETHER

HOSPITAL CHAPLAINS RECOGNIZED

Local federations of churches are increasingly recognizing the importance of the hospital chaplain.

The *Church Federation of Greater Dayton* has employed Rev. Martin E. Cernek as its first full-time chaplain to serve the area's hospitals, penal institutions and rest homes. Mr. Cernek has been associate pastor of the 2,100-member First Methodist Church of Pittsfield, Mass.

United Church Women of Greater Dayton have pledged to underwrite for a number of years one-third of the additional $9,000 a year required for the new service.

The federation reports an average of 2,570 persons a day lack the services of a Protestant chaplain at present.

The Hartford, Conn., Council of Churches recently held a service of recognition for Rev. E. W. Stephan, its first full-time chaplain at Hartford Hospital under the Anna M. Fulling Trust. The endowment is unique in that it was established by Lewis Fox, a Jewish attorney, in memory of Miss Fulling, a Protestant.

LOYALTY OATH PROTEST

In California, the recent state legislation requiring a loyalty oath for churches seeking tax exemption brought forth a united declaration by the constituent members of the Southern California Council of Churches and the Los Angeles Church Federation that they stood in support of AB 2214, which would repeal the loyalty oath as a condition of property tax exemption and against AB 1526, which would place additional restrictions upon the churches.

Over 600 prominent lay and religious leaders combined with the council's 18 constituent denominations and ten voting councils and, united with the strength of the 23 denominations, 800 churches and 1,000,000 members of the Los Angeles Church Federation, petitioned the members of the California State Assembly and Senate.

Their statement said in part: "The Church belongs to no class, nation, or race . . . she belongs to Jesus Christ. When the state presumes to define under what conditions the Church constitutes a medium of expression for subversion, it arrogates to itself the power to regulate the nature of the Church and its form of communication."

ARMED FORCES RELIGIOUS EMPHASIS

Thirty-seven Christian groups under the sponsorship of the Greater Philadelphia Council of Churches extended the hand of Christian fellowship to 1,850 Protestant service personnel on Sunday, May 5, the beginning of Christian Family Week. In addition to the worship service, each church provided food and entertainment for the men and women guests from the Armed Forces.

This was part of a jointly sponsored USO-Armed Services Religious Emphasis Day program, in which 5,000 men and women were welcomed to religious services in Protestant, Roman Catholic and Jewish houses of worship.

A giant buffet supper and program at the Arena climaxed the observance. The Second Army Pipe and Drum Band and the Pensacola Naval Cadet Choir furnished music, and nationally prominent lay and clerical leaders participated in the program, headed by Rear-Admiral E. B. Harp, Jr., Chief of Chaplains of the Navy.

CHURCH GREETER SERVICE

The Hillsboro Ministerial Alliance, of Hillsboro, Texas, a county seat town with a population of 8,400 south of Dallas, joined in conducting the most accurately tabulated religious census ever made in the city. A master file from this survey has been placed in the local Chamber of Commerce and made available freely to all churches in the community.

As a result of the survey, a church greeting service has been established, designed to make immediate contact with all newcomers to the city. Cost to each church is pro-rated on the basis of its local budget. Smaller churches are invited to participate for the minimum charge of $1.00 per month. This service, sponsored solely by the churches, provides a call by the paid greeter, on each new family moving into the city, the presentation to each new family of a card bearing the names and addresses of all local churches desiring it, and the mailing of a duplicate copy of each family census information card to all affected churches. The names are added to the master file and moves-in-town as well as moves-out-of-town are noted. The cost of the census ran about five cents per name, and the operating cost of the greeter service is less than one-tenth of a cent per capita per annum.

N. Y. STATE YOUTH SPEAK UP

A broad program to "speak up for youth" and foster interdenominational cooperation among young people throughout New York State was adopted recently by the New York State Christian Youth Council at its annual planning session. The council, which serves as the commission on youth work for the New York State Council of Churches, is composed of teenage representatives of 16 denominations and 15 local Christian Youth Councils throughout the state.

Projects for the coming year will emphasize citizenship programs, migrant camp work, programming aids for local councils, and interdenominational "sharing" of Christian topics of particular interest to youth.

The teenagers focused attention on ways and means of developing "responsible and thinking Christian citizens in an era when major attention is given to the actions of a small minority of juvenile delinquents."

Delegates recommended that the Youth Council initiate a Legislative Seminar where teenagers could explore the workings of their state government and discuss in realistic terms the major legislative issues affecting young people. Beginning in January, the Christian Youth Council will have two representatives on the State Council's Legislative Commission, which studies bills of a moral or social interest to the Protestant churches.

VERMONT ALCOHOLISM SEMINAR

More than 70 Vermont ministers, priests and rabbis, including Roman Catholic Bishop Robert F. Joyce of Burlington, attended the fourth annual clergy seminar on alcoholism at Essex Junction, Vt.

The seminars are sponsored by the Vermont Alcoholic Rehabilitation Commission. Cooperating are the Vermont Council, the Roman Catholic Diocese of Burlington, the Episcopal Diocese of Vermont and Vermont synagogues.

Films, skits and discussion groups featured the sessions. The skits dealt with the sympathy and skill clergymen must show in dealing with alcoholics.

Principal speakers were Rev. Howard J. Clinebell, of the Methodist Church in Great Neck, L. I., author of "Understanding and Counseling the Alcoholic," and Rev. John C. Ford, S. J., professor of moral theology at Weston, Mass.

Outlook

Not Alone For One Small Child . . .

A SEVEN-YEAR-OLD boy fell into a sandy, narrow hole 20 feet deep. It had been dug by his father at their Long Island home as a well for a vegetable garden. Neighbors labored around the clock racing against death. With hope almost abandoned, they dug away the last sand that entombed the boy and brought him up alive. Millions of readers, listeners and viewers focused concern on that one little lad through those hours with sympathy, hope, then rejoicing. Gifts have since poured in from across the nation. Something of the heart of America was responding to human need.

At the same time newspaper notes reported worldwide efforts to eradicate malaria and to vaccinate millions of children against the ravages of tuberculosis. If these programs succeed, millions of today's children will be living 10 to 20 years from now, instead of being entombed in graves all over the world. Yet this is a part of "foreign aid" which a minority of Americans and a minority of Congress wish to cut down or elimintte altogether in their budgetary concerns! Christians insist on economy and efficiency in government operations, but they also seek perspective and discernment of relative values in our nation's programs.

When President Eugene Carson Blake of the National Council of Churches testified recently before the Senate Special Committee on Foreign Aid, he gave recognition to practical military, political and economic arguments for foreign aid, but he penetrated beyond, to the religious and moral foundations for constructive programs of economic development and technical cooperation. He spelled out the competence of the churches in such matters on the basis of over a century of mission work and extensive programs of world service, and on the basis of morality. He declared that in constructive foreign aid we are dealing ultimately with questions of life and death for individuals and for nations, and that these are moral questions which rest on theology and religious faith.

With religious concern and a sense of life and death urgency the churches related to the National Council during this year have been making a renewed emphasis on constructive foreign aid. Recently representatives of the National Council conferred with the President, the Secretary of State and some of their advisors, presenting Christian concerns in these matters. Denominations in cooperation with the National Council have been making major efforts to alert their people to this issue and to express their views at times and places where decisions are being made in Washington.

Meanwhile, the Secretary of State and later the President set forth new proposals for mutual aid programs. Church leaders wired their welcome of this initiative by the Executive and expressed the hope that church people would support such proposals for constructive foreign aid.

What is at stake in the present crisis in foreign aid is more than these programs, important as they are in themselves. It is the profile of United States foreign policy. Will the United States fulfill a responsible role in relation to the other nations of the world, not only in military security but in concern for the economic, social and political well-being of other peoples? President Eisenhower has profound convictions that the United States must fulfill such a responsible role, including moral, spiritual and economic leadership in partnership with other nations of the free world. He has declared that in these matters freedom, justice and peace are ultimately at stake.

If decisions during these days in Washington are to be in further fulfillment of the responsibility of the United States toward other nations, much will depend on whether Christian laymen, women, youth and ministers across the land express their views and let their representatives in Congress know of their Christian concern for mutual aid programs of economic development and technical cooperation.

People were rightly concerned for the little boy in the well. Can they be less concerned with matters of life and death for millions of men, women and children in all parts of the world?

The Nature of the Ministry

EVERY three years or so, the Interseminary Movement, sponsored by the Interseminary Committee of the National Council, comes to life nationally in a concerted expression of interest and commitment on the part of seminary faculty and students across the United States. The Fourth National Triennial of the Interseminary Movement will take place this coming summer, August 27 to September 1, at Oberlin College, Oberlin, Ohio. Nine hundred seminarians from both this country and Canada will meet to raise questions and to engage in significant study and discussion about the nature of the ministry.

There are two basic reasons for this drawing together of a significant cross-section of the seminary people in the contemporary student generation to consider the ministry. One has to do with a study of theological education which has taken place over the past three years under the sponsorship of the American Association of Theological Schools and has resulted in three significant publications: *The Purpose of the Church and Its Ministry, The Ministry in Historical Perspectives,* and *The Advancement of Theological Education.*

It became apparent early in the course of the study that before many of the critical problems of theological education could be dealt with effectively, there had to be clarity as to what the ministry means in contemporary society. The first book, by H. Richard Niebuhr, purports to get at a unifying conception of the ministry for our time.

The second reason behind the choice of the min-

istry as the theme for the Triennial Interseminary Conference has to do with a conference which follows the Triennial at Oberlin. This is the Study Conference on Faith and Order sponsored by the World Council of Churches, the National Council of Churches of Christ in the USA and the Canadian Council of Churches. This Faith and Order Conference will bring together 500 representatives of the churches in this country and in Canada to consider the "Nature of the Unity We Seek." This study meeting marks the first occasion on which our churches, as such, have agreed to meet each other on home ground to discuss directly the problems of Faith and Order, and will therefore be somewhat of a history-making event.

One of the minimal requirements for expression of visible unity in the church is mutual recognition of ministries. Since, by and large, this will not be a concern at the Faith and Order Conference, the Interseminary Committee believes that it will be particularly productive and important for seminarians, who for the most part will be as yet un-ordained, to consider this critical problem for the ecumenical movement.

It is hoped that the ferment surrounding the study of theological education and advance study that has gone on in connection with the Faith and Order Conference will be represented in the deliberations at the Oberlin Triennial, so that future leaders of our churches can be made increasingly responsive to the dynamic centers of endeavor within the life of the church today.

Sunday Observance: Heritage and Challenge

With the general elimination of Saturday as a work day we have moved into what is called the new leisure. What effect is this having upon the observance of Sunday as a day for worship and relaxation from work? This is indeed a pointed question, for the factors that have led to the prevailing five-day week are obviously still powerful and can lead us eventually into an even shorter work week. It is of more than passing interest that recently the issue of Sunday observance has reached a new level of vigorous debate and overt action by public and private groups.

Whether this development is an effect of or merely a coincidence with the new leisure—or a mixture of both—may be debated. But there can be no real dispute over the shift that has taken place in the relaxation from the traditional pattern of Sunday observance which has deep roots in American society. Among the causes for this shift are the enlarged number and size of round-the-clock industrial activities and the need and demand for multiple leisure-time facilities which require the employment of millions. But these outward evidences reflect an inward change by the American people, as witness the recreational and other practices of families, including church families.

The churches must be deeply concerned at this secularization of a common day whose origins go far back into the Deuteronomic Code: "Remember the sabbath day, to keep it holy" and "Six days you shall labor, and do all your work; but the seventh day is a sabbath to the Lord your God." Out of this heritage we have had a common day—in our case Sunday—for worship, spiritual guidance, and rest from work. The churches are convinced that in the continuance of this tradition lie indispensable spiritual, ethical, and humane values for individuals, families, communities, and the nation.

There are, to be sure, forces in the community strongly supporting a day of rest from work based upon social and economic reasons (even machines, it is recognized, "tire"). In some labor negotiations safeguards are provided against any easy infringement of Sunday as a day off. The end sought and the incentives in these instances are more social and less specifically religious than has been the case in the Judaeo-Christian heritage. In some communities, however, certain sales and merchandising enterprises have recently gone into business on Sunday for reasons of profit rather than providing services that are generally held valid because they are "essential."

To the churches the setting aside of a day for worship and relaxation is a divine command. Its infringement must be met with awareness, understanding, and considered action. The Christian faith that sees in Sunday observance a divine command at the same time should sensitize the conscience against the rigid, arbitrary, and negative interpretations which lay behind many of the earlier "blue laws." Also, this same faith should move church people to be considerate of those groups in our communities like the Seventh-Day Baptists, who keep "a day other than Sunday as a holy time." These limitations are important but need not keep the churches from an effective witness and strategy in the defense of their heritage. How may this strategy be made relevant in a culture affected as ours is by technological changes on the one hand and the secularization of values on the other hand?

The Department of the Church and Economic Life is currently engaged in a consideration of these factors. Out of its informal talks four lines of approach may be indicated at this time. First, Christians should re-examine their family practices and plan their Sundays so as to make Sunday distinctive from other days, including provision for worship and spiritual guidance. Second, in consultation with civic and other religious groups the churches should press for community recognition of Sunday as a common day of relaxation from work, short of what is essential, both through the enforcement of present laws and proposals for new ones. Third, employers should adopt business practices that keep to a minimum the disregard of a common day of rest involving not only employees but competitors, suppliers, and related groups. Lastly, churches may well experiment with new and additional times of worship and spiritual guidance to meet the needs and preferences of people in terms of today's changing conditions of work and other cultural patterns.

The Urban Revolution

By Fletcher Coates

Typical of a city church to which the urban revolution has brought problems is the Church of the Transfiguration in St. Louis (Missouri Synod Lutheran), once surrounded by slums and now hemmed in on three sides by towering buildings of a housing project.

MORE than a face-lifting, America's cities, great and small, are undergoing what amounts almost to a total rebuilding these days—and the churches are caught up in the process.

Sometimes the great demolition machines, block-busting their way through blighted areas to make way for new developments, level once-proud old churches in their path.

Sometimes, according to dictates of a local master plan, they are spared. Acres of slum rubble, like a landscape on the moon, lick at the fine foundations of the spared church as it stands on its 40- or 80-year-old site, starkly alone until the new housing-shopping-business complex rises where the slums once stood.

Whole new sub-cities are mushrooming on the green metropolitan fringes—requiring new churches along with houses, shops and business enterprises.

More sweeping and rapid than any force ever before felt by our cities, this mid-century redevelopment revolution has its leaders as well as it followers. The former are skilled professional planners who know where it's all going. The latter, like most people caught in a revolution, are for the most part bewildered bystanders, roused more often to protest the passing of their old home or their neighborhood church than to sing the praises of the brave new world a-coming.

In the midst of this revolution the churches are faced with the multiple task of finding their physical place in the new or remodeled community, of meshing their own group planning with that of the professional city planners, and of developing a kind of ministry that makes spiritual sense to the new kind of people now crowding into the made-over inner city.

Through their own cooperative planning and through close coordination with official city planners the churches are gradually finding their new place under the urban sun. Typical of the way both church leaders and planners are facing the situation together was last month's searching panel discussion at Chicago, sponsored by the National Council's Department of the Urban Church.

If the church does not participate physically in the new urban America, panelist Meryl H. Ruoss told the meeting of churchmen and planners, "it will be displaced and a vacuum of church facilities will thus be dictated by default for the next 50 to 100 years."

Harry Boswell, Jr., Washington, D. C., builder and realtor, challenged the churches to protect the standards of millions who remain in the so-called "abandoned city" — those areas not touched by redevelopment plans and projects.

"Here the church should be vigilant to see that schools, parks, transportation and the churches' own facilities are improved, with no relaxation of zoning and occupancy standards," the Episcopal layman said. The churches should help to organize citizen groups, he added, "to develop understanding as to the nature of the changes taking place, to promote and help in maintenance of private buildings, to demonstrate the values of living in the area."

Perry L. Norton, of Boston, Mass., director of the American Institute of Planners, told the meeting that the "essential role of the urban church is to regain the meaning of the expression 'human values'."

Summarizing the magnitude of the problem city churches face, John D. Lange, of Washington, D. C., declared:

"The church can do much to cushion the impact of the urban change, assist in the transition, prepare itself and its congregation for the reconstituted neighborhood, and generally cooperate with the officials and civic leaders charged with carrying out the goals of the urban renewal program."

The director of the National Association of Housing and Redevelopment Officials, Mr. Lange listed the chief things the churches and their leaders can do. Among them:

1. Acquire and spread a full understanding of the changes in the cities, the groups most closely involved, and the issues arising from their impact on people.
2. Work with the planners and other official groups to establish the churches in the heart of the renewed city as an integral part of it.
3. Join in urging city administrations to adopt sound and just rehousing programs, improvement of blighted areas, police protection and other services.
4. Support programs leading to racial and ethnic integration.

Churchwomen challenged by UCW President to be

Fearless and Tireless in Fighting Evils

By Elsa Kruuse

THAT the nation's Protestant and Orthodox church women are alert to problems of foreign relations, refugees, racial discrimination and Congressional investigations was evident at the sessions of United Church Women held in Chicago.

Climaxing the two-day meetings April 29-30, 400 church women and guests heard two experts in these fields at an International Affairs Dinner sponsored jointly by UCW and the Chicago Federation of Church Women.

"That ponderous phrase — the development of the underdeveloped countries — comes to life only when translated into the needs and hopes of 900 million people," Paul G. Hoffman told the guests. "Long-slumbering millions are awake," he said, "but they need help if they are to survive as free members of sovereign states." Mr. Hoffman, former Marshall Plan administrator and industrialist, served as a U.S. delegate to the United Nations 11th General Assembly.

Sharing the platform with Mr. Hoffman, Mrs. Lorena Hahn reported specific instances of the impressive changes in women's status which have taken place in the 11 years that the UN Commission on the Status of Women has been functioning. "In this short time," she said, "it is the women who have made the greatest contributions to their own independence from age-old restrictions and tabus."

"For the first time in history," she told the group, "people in these world areas have been moved not to get but to give, not to conquer but to build. They want something better but they must be enabled to get it." Mrs. Hahn has served on the UN Commission on the Status of Women for the past four years and recently returned from a UN seminar in Bangkok.

In business sessions chaired by Mrs. Theodore O. Wedel of Washington, D.C., UCW president, the Board of Managers voted resolutions urging their constituency of 10,000,000 church women throughout the United States to study and act on five major issues of Christian concern.

"I want church women to be fearless and tireless in fighting evils — bad housing, injustice, poor schools, discrimination and others," she said. "But I want us to do it in a Christian way by the power of love and concern."

"Through nation-wide leadership training programs," she continued, "we are learning to be skilled in human relations so that we can accept and love people with whom we differ. We are learning to work effectively to change patterns of social life and human relations until they are nearer to what we honestly believe God wants." Mrs. Wedel is the wife of Canon Theodore O. Wedel of the Washington (D.C.) Cathedral (Episcopal).

Juvenile Delinquency

The first resolution, urging support of bills pending in Congress to combat juvenile delinquency, was passed unanimously on the first day of the meetings. The following day, after careful discussion of each issue, the board voted unanimously to support: reform of procedures in "certain Congressional investigating committees"; new legislation to revise the McCarran Act and establish the status of "parolee" immigrants; a strong U.S. foreign economic aid program; and participation by the U.S. in the United Nations Atomic Energy Agency.

Mrs. Lillian B. Moseley of Pittsburgh, Pa., chairman of the Christian Social Relations Committee, presented the resolution on Congressional committees to the board. She was recently named Pennsylvania Mother of the Year. The UCW resolutions on atomic energy, refugees and foreign aid were introduced by Mrs. Wright W. Brooks, chairman of the organization's Christian World Relations Committee.

The largest budget ever adopted by the UCW was presented to the board by Mrs. Norman Vincent Peale of New York City, finance chairman. It calls for expenditures of $817,040, of which almost two-thirds is earmarked for missionary programs and refugee and relief projects supported by UCW.

"Acceptance of this budget," Mrs. Peale said, "indicates the growing concern of millions of church women in the nation who are recognizing more and more things which women can do together beyond denominational ties."

One indication of this concern, Mrs. Peale reported, was that the total efforts of United Church Women could not be estimated in dollars alone. "None of these figures takes into account the quantities of material aid contributed to the Christian world mission at home and abroad," she declared.

Missions at Home and Abroad

Further evidence of UCW active concern for missions at home and overseas was submitted in the report presented by Mrs. David D. Baker of New York. She told the board that through human relations workshops and work on behalf of migrants, Indian Americans and foreign students, United Church Women have made increasing impact on churches and local communities.

Among such projects during the past year, 133 councils of church women report helping migrant workers, 48 are concentrating on Indian affairs and 88 are concerned with guiding and helping foreign students in the United States.

Future plans of the World Missions Committee, including sponsorship of a Caribbean Tour in 1958 to acquaint church women with problems in Latin America, were announced by Mrs. Mae Yoho Ward of Indianapolis, committee chairman on Christian World Missions.

A highlight of the meeting was a symposium of 23 board members recently returned from visits to vital world areas. Among others, reports were heard on conditions in refugee camps in Europe, the status of church women in Mexico and the difficulties endured by Protestants in Spain. Mrs. Sherwood Eddy described her most recent Russian trip to the group, Mrs. D. Ward Nichols talked on conditions in Hungary and others gave up-to-the minute surveys of conditions in Afghanistan and the Far East. Talks with American women in far-flung world outposts, where their husbands are serving in government technical aid programs, business and foreign service, provided material for several of the reports heard during the evening program.

Announcement was also made that the 1958 theme for May Fellowship Day, sponsored by UCW, will be "A Place to Live." Study emphasis will focus on housing and its various problems of discrimination, slum clearance and new communities.

Church Press Reaches 30 Million

William B. Arthur, New York, managing editor of *Look* magazine, gives the Protestant editors some practical suggestions on how to get and how to keep reader interest.

THE church press "constitutes a realistic but as yet insufficiently realized factor in shaping public opinion," recently declared Dr. William B. Lipphard.

Dr. Lipphard, secretary and treasurer of the Associated Church Press, was commenting on the total circulation figures for the Protestant church press in the United States and Canada, represented at the 38th annual meeting of the ACP held in Philadelphia, April 24-26. A total circulation of 13,164,116 for the 148 papers means that these publications reach some 30,000,000 people, he said. He urged the church editors to insist on higher standards for religious journalism and to be faithful to their "high purpose" of serving as a "positive and constructive Christian influence on contemporary civilization." It staggers the imagination, he said, "to picture what we could really do unitedly if we set ourselves resolutely to do it."

The program of this year's meeting was practical as well as inspirational, including both sessions on craftsmanship, editorial and managerial, and discussions of current world tensions and theological and philosophical matters.

On the practical side, William B. Arthur, managing editor of *Look,* spoke on "Reader Interest: How to Get It and How to Keep It." In preparation for his address he had examined copies of 29 recent issues of member-publications and so was able to offer constructive criticism and suggestions as to editorial content, format, typography, layout and illustrations.

Helpful suggestions were also made by Dr. Benjamin P. Browne of the Division of Christian Publications of the American Baptist Convention, who discussed "Adventures in the Training of Editors and Writers."

Calling the worship of organization "the social ethic," William H. Whyte, Jr., assistant managing editor of *Fortune* and author of "The Organization Man," warned that the "drive to give religious and moral sanction to the pressures of organized society upon the individual" is "profoundly destructive" of the individual and actually against the best interests of society itself and the country as a whole.

"America's Religious Revival: Asset or Liability?" was the topic of Professor William Hordern of Swarthmore College. The address made such a deep impression that it is to be syndicated to the ACP members for use in their papers. One editor was overheard to remark that it had given him material for five editorials!

The speaker at the closing luncheon, Dean Liston Pope of the Yale Divinity School, also touched on the religious revival. He said that religion appears to have "minimal influence on human affairs." He believes there is "a revival of interest in religion in America but no great religious revival." Although the percentage of church members has been rising, the fact remains that "40 per cent of our people have no formal connection with any church and of those who do have such a connection, less than half attend regularly, and approximately one-third never attend."

With regard to world tensions, Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, urged the editors to keep emphasizing the need to throw the corporate force of Christendom into the present world chaos. The church press should keep reiterating three principles: "seek a peaceful settlement of international problems; press for the development of international law; recognize that there has to be a world community built on understanding and mutual respect."

The following officers were elected: Peter Day, Milwaukee, Wis., editor of *The Living Church* (Episcopal), *president;* Dr. Benjamin P. Browne, Philadelphia, Pa., editor of the *Baptist Leader, first vice-president;* Dr. John McNab, Toronto, Canada, editor of *Presbyterian Record, second vice-president;* Dr. William B. Lipphard, New York, N. Y., editor emeritus of *Missions* (American Baptist), *secretary and treasurer.*

Chicago or Evanston, Ill., was approved as the site for next year's meeting, subject to the decision of the board of directors.

Peter Day, second left, new president of the Associated Church Press, being congratulated by the outgoing president Robert J. Cadigan, second right. The others are: John McNab, left, second vice-president; William B. Lipphard, center, secretary-treasurer, and Benjamin P. Browne, extreme right, elected first vice-president of the ACP.

Long-Awaited Apocrypha Will Be Published in September

NEWEST Revised Standard Version translation is that of the Apocrypha, which will appear Sept. 30 on the fifth anniversary of the publication of the Revised Standard Version of the Bible.

The Apocrypha are the 15 books and portions of books which appear in the Latin Vulgate either as part of the Old Testament or as an appendix but are not in the Hebrew Bible. With one exception, these books appear in the Greek version of the Old Testament, which is known as the Septuagint, but they are not in the Hebrew Bible or included in the Hebrew Canon of Holy Scripture.

Because of their inclusion in the Latin Vulgate, the church throughout the medieval period looked upon these books as belonging to the Scriptures, though not unaware of their lack of canonical status among the Jews.

In 1952 the General Convention of the Protestant Episcopal Church asked the National Council of Churches to undertake the translation of the Apocrypha, and it was authorized by the Council's General Board in December of that year.

Dr. Luther A. Weigle, New Haven, Conn., chairman of the Standard Bible Committee, which also translated the RSV Bible, was in charge of the translation. Dr. Weigle is dean emeritus of Yale Divinity School.

The work involved the preparation and circulation of drafts of translation, discussion and resolution of disputed points in face-to-face conference, circulation of new drafts, and review by an advisory board made up of representatives appointed by denominations which accepted the invitation to review the drafts.

Between 1953 and 1956 the committee held ten such conference meetings, usually for periods of two weeks each.

The basic Greek text of the books of the Apocrypha from which the present translation was made is the Rahlfs edition of the Septuagint. This text is based mainly upon the Codex Vaticanus (4th century A.D.), the Codex Sinaiticus (4th century), and the Codex Alexandrinus (5th century).

The translators also used the Greek version of Theodotion; the Old Latin, Syriac, Ethiopic, Arabic, Armenian, and Georgian versions; portions of the Apocrypha preserved in the Greek papyri from Egypt; and the surviving Hebrew fragments of the book of Sirach.

"We gladly acknowledge our debt," said Dr. Weigle, "not only to the scholars who throughout the centuries have made competent studies of these books, but also to the former English translations, especially the King James Version of 1611, the English Revised Version of 1895, and Goodspeed's translation of 1938.

"A generation that has witnessed the discovery of the Dead Sea Scrolls will probably agree that modern historical interest is putting the books of the Apocrypha in their true place as significant documents of a most important era in Christian history."

In the new translation the Apocrypha will be placed at the end of the New Testament, rather than between the Testaments.

In Luther's German translation of 1534 they stood between the Old and the New Testament, with the title: "Apocrypha, that is, books which are not held equal to the sacred Scriptures, and nevertheless are useful and good to read."

Coverdale's English translation of 1535 gave them the same position, with the title: "Apocrypha. The books and treatises which among the fathers of old are not reckoned to be of like authority with the other books of the Bible, neither are they found in the Canon of the Hebrew."

The Puritans opposed every use of them that would suggest that they possessed any authority.

Revised Standard work began as long ago as 1929, when the International Council of Religious Education, with the support of 40 denominations, appointed a committee of scholars to study the project of "combining the accuracy of the American Standard Version (1901) with the enduring beauty of the King James Version (1611)."

In addition to Dr. Weigle, the committee was composed of Dr. Millar Burrows, Yale University; Dr. Henry J. Cadbury and Dr. Robert H. Pfeiffer, Harvard University; the late Dr. Clarence T. Craig, Drew Univeristy; Dr. Floyd V. Filson, McCormick Theological Seminary, Chicago; Dr. Frederick C. Grant, Union Theological Seminary, New York; Dr. Bruce M. Metzger, Princeton Theological Seminary; Dr. Allen P. Wikgren, University of Chicago; and Dr. J. Carter Swaim, New York, director, Department of the English Bible, National Council of Churches.

NEW DIRECTOR

DR. FRED S. BUSCHMEYER

Dr. Fred S. Buschmeyer of New York, associate general secretary of the Congregational Christian General Council and chairman of the General Commission on Chaplains, has been elected assistant general secretary of the National Council for its Washington Office, to succeed the late Dr. Earl Frederick Adams.

In his new post Dr. Buschmeyer will be responsible for handling the affairs of the National Council as they relate to government and other agencies and organizations in the nation's capital.

Others elected to National Council posts by the General Board were:

Dr. Kenneth L. Maxwell, associate executive director of the NCC Department of International Affairs, to succeed the late Dr. Walter W. Van Kirk as the department's executive director.

The Rev. Donald F. Landwer, NCC director of the office of finance, to become general director of finance.

Mr. Fred L. Barrows, Pompton Lakes, N. J., to be associate director of finance.

The Rev. William Henry Genne, Flint, Mich., to serve as director of the Department of Family Life.

The Rev. S. Turner Ritenour, Philadelphia, to be executive director of the department of Church Building.

The Rev. J. Blaine Fister, Brooklyn, N. Y., to be associate executive director of the Department of Administration and Leadership.

COMMUNICATING THE CHRISTIAN GOSPEL

By S. Franklin Mack*

At Frankfurt meeting of World Committee for Christian Broadcasting, attended by 200 from 15 countries—left to right: Rev. W. Burton Martin, executive secretary of RAVEMCCO; Edward Stanley, manager of public service programs for NBC, and Dr. G. P. Charles of Rangoon, executive secretary of the Burma Christian Council.

IT IS A startling fact that there are more millions today who are unevangelized than there were 50, or even 25, years ago. In most parts of the world, with the exception of Brazil, the Christian church has had a hard time keeping up with the growth in population. This is in part because we have been slow to take advantage of the new means of communication that might close the gap, notably radio and television, and because when we have tried to use them, we have too often confused "preaching" with "communication."

But one senses that there is also an inadequate sense of urgency, and in all departments of church life too great a tendency to concentrate on ministering to the sheep already in the fold.

When it comes to the use of radio and television for religious purposes, the inwardness of the church's orientation in North America is evidenced by the fact that the ordained ministry seldom knows how to speak to anything other than captive audiences of like-minded people. There is a lack of experience in dealing face-to-face with the skeptic on his own ground, where the freedom to take exception, or to turn away, is a basic assumption.

Wherever there are people who have been stabbed awake by what they see and hear, whose complacency has been disturbed, within whom a tension has been created, the ministry of friends and acquaintances who are Christian laymen and with whom they are in intimate daily contact is of central importance. What is needed is a mobilization of the church's manpower, to be sensitively alert to discern when people are in a mood for self-examination.

This mood may be induced in many ways, including radio and television, and not simply by programs labeled religious. There are many mood-inducing voices being heard. Some are representatives of what Tillich calls "the latent church," while others undermine all the church stands for.

We cannot consider the use of radio and television in the ministry of the church apart from the total impact of these media. Radio and television have added a new dimension to modern life and we must recognize this and come to grips with it.

Whatever is said to modern man must reflect an awareness of the world climate which affects us all but must seek a point of contact that touches upon need and desire. The Church's ministry is to the whole man. It must lift up his spirit, inform his mind and set his feet upon the right path. It must help him to persevere in following it, and make him conscious of a strength beyond his own.

It has long been recognized in overseas broadcasting that it is necessary to speak to a man in his own language and dialect. The success of the literacy movement stems from the discovery and use of what Frank Laubach calls "the language of the heart," the vocabulary a man learned at his mother's knee. The Far East Broadcasting Company has set a wise example in the first regard by tape-recording many of its programs among the people to whom they will be directed over the air: in Thailand for the Thai people, in Burma for the Burmese, in local Tagalog or Visayan for the Filipinos. We have been slower to realize that we must also, as far as possible, use language that the hearer himself uses. The great weakness of much preaching and not a little religious broadcasting is that it is couched in the technical jargon of the theological seminary. This the layman almost never uses. It is doubtful that he really understands it. It is imperative that we learn to use language that can be appropriated by the layman.

We are learning through the study of group dynamics that each of us is seen through a frame of reference. When the Gospel is broadcast by a minister or with a church identification, its reception will be subject to the assumptions the listener makes about the church, the ministry, etc. This is well and good, if what we are trying to do is to broadcast in Manila a Protestant church service that will be blared out over the loudspeakers in the market places and thus serve as a partial corrective to a false frame of reference. But if what we are seeking to do is to communicate with people who have an antipathy to everything they think the church is and stands for, then we had better give our broadcasting another and more acceptable frame of reference.

This is one of the basic reasons why in our experimental religious broadcasting in America we have backed away from traditional formats. We are offering interesting individual Christians from all walks of life as guests on programs not labeled religious. In this way we are able to speak helpfully to many who might not even tune in if the same person were offered on a church-sponsored program. We are also correcting false frames of reference.

If we are going to use these media to do things we were never able to do

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Dr. S. Franklin Mack is executive director of the Council's Broadcasting and Film Commission.

* This article is based largely on Dr. Mack's address at the Frankfurt Meeting on Christian Broadcasting.

before, with people who have been beyond the range of the church's ministry or deaf to it, it naturally follows that we are going to begin by satisfying as honestly as we can what people themselves think are their wants or needs. It is under this discipline that a station like DYSR at Dumaguete in the Philippines devotes 60 per cent or more of its broadcast time to programs which are not in the popular sense "religious," although they certainly contribute to fullness of life. The programs that are identifiably "religious" are designed to use language and format that will have maximum appeal and are placed in the program schedule at optimum times to do for the listener what each of them is designed to do.

But what is our aim? How do we decide what we want our broadcast programming to do? I have already suggested that for the Christian who is being given supplemental nourishment, it should be to enable him to live a more fruitful life, to be an effective lay evangelist. It certainly should not be to make him feel happy and content. If we offer him "peace of mind," it is in the sense of Dr. John A. Mackay's provocative statement that "the Christian life is one of terrific tension, at the very heart of which there is an abysmal calm."

For the non-Christian, or the careless, indifferent Christian, our aim should be to stab awake, to disturb complacency, to create tensions that can be resolved only by moving toward Christ and the church. How best to do this is, of course, the question that makes all of us pioneers in the attempt to master these new media with all their possibilities and their appalling requirements.

What do we actually expect will happen as a result of our Christian broadcasting? Do we expect that the listener will kneel in his jungle dwelling or his California ranch house and yield his heart to Christ? Do we expect the skeptic, suddenly brought under conviction, to head for the nearest church to take his place in a worshipping congregation? Do we expect the harassed businessman, newly aware of his loss of identity, to seek out the minister in his study *as a result of broadcasting?* If we do, we are doomed to disappointment.

All of these things can and do happen. But to expect them to happen as a characteristic response to broadcasting is to betray at once a failure to understand how God works in the human heart and a neglect of the doctrine of the Holy Spirit. It's a rare instance when God changes a man — it is usually the spirit of God working through another human being.

This brings us to the question of what our purpose is in using radio and television in the first place, and what we aim to accomplish by it. It is my own personal conviction that radio and television should be used primarily to do what cannot be done as well in other ways. We should be using radio and television to reach the people who are unchurched or not ordinarily accessible to Christian preaching and teaching. There is also, of course, a ministry to those who are committed Christians. The best the church has to offer is not always available locally. All of us at times need supplemental nourishment, inspiration, encouragement and specific help. But it is surely a prostitution of the opportunity afforded by broadcasting if we use it only to dispense vitamins to those who are already being fed.

One of the characteristics of the careless, the indifferent or the antagonistic is that either they avoid discussing the orientation of their lives, or they meet every such encounter head-on, using all the cliches of a wilful disbelief. The first sign of a change of heart is a willingness to discuss the subject at all, however casually, with defenses lowered. This discussion will not usually be with a preacher. It will be with a friend or acquaintance in whom the newly responsive person has confidence, and for whom he has some measure of respect and admiration.

Sometimes an inquirer will be in such a state of readiness as to make an outright commitment or resolve his central problem as a result of a single such conversation. But it is much more likely, particularly with persons of intelligence and integrity, that there will be many conversations with many people.

In this regard the church has something to learn from the business world. One of America's largest consulting agencies refuses to make a motion picture for an industrial concern unless a comparable budget is provided for what it calls "field introduction." It has been learned through long experience that no motion picture (and by implication no broadcast) can be expected to produce results alone and unaided. This the church has still to apprehend.

Let radio and television speak to man's deepest needs and highest aspirations, and let the ministry and the laity, in humble dependence upon the Holy Spirit, go to the people. Let us not be content to "speak earnestly to people who are not listening." Let us be communicators of the Gospel, first through the redemptive outreach of the Christian fellowship, and then by every modern means, to modern man.

Dr. Ralph W. Sockman, National Council radio preacher, was honored by more than 800 prominent laymen and church officials at a testimonial banquet at the Hotel Biltmore on the occasion of his 40th anniversary as minister of Christ Church, Methodist, New York. A citation from the City of New York was presented by John J. Patterson, left, commissioner of commerce and public events, representing Mayor Robert F. Wagner. United States Attorney General Herbert Brownell, right, was the principal speaker. Both men are members of Christ Church. Gifts to the church totalling $750,000 were announced by Dr. Sockman from three laymen: Hugh B. Baker, Alfred P. Sloane and Ellis L. Phillips. Dr. Harry Emerson Fosdick and Henry Luce, editor of *Time*, *Life* and *Fortune*, paid tribute to Dr. Sockman as the nation's most prominent Methodist pastor and for his air ministry on the Council's program, National Radio Pulpit.

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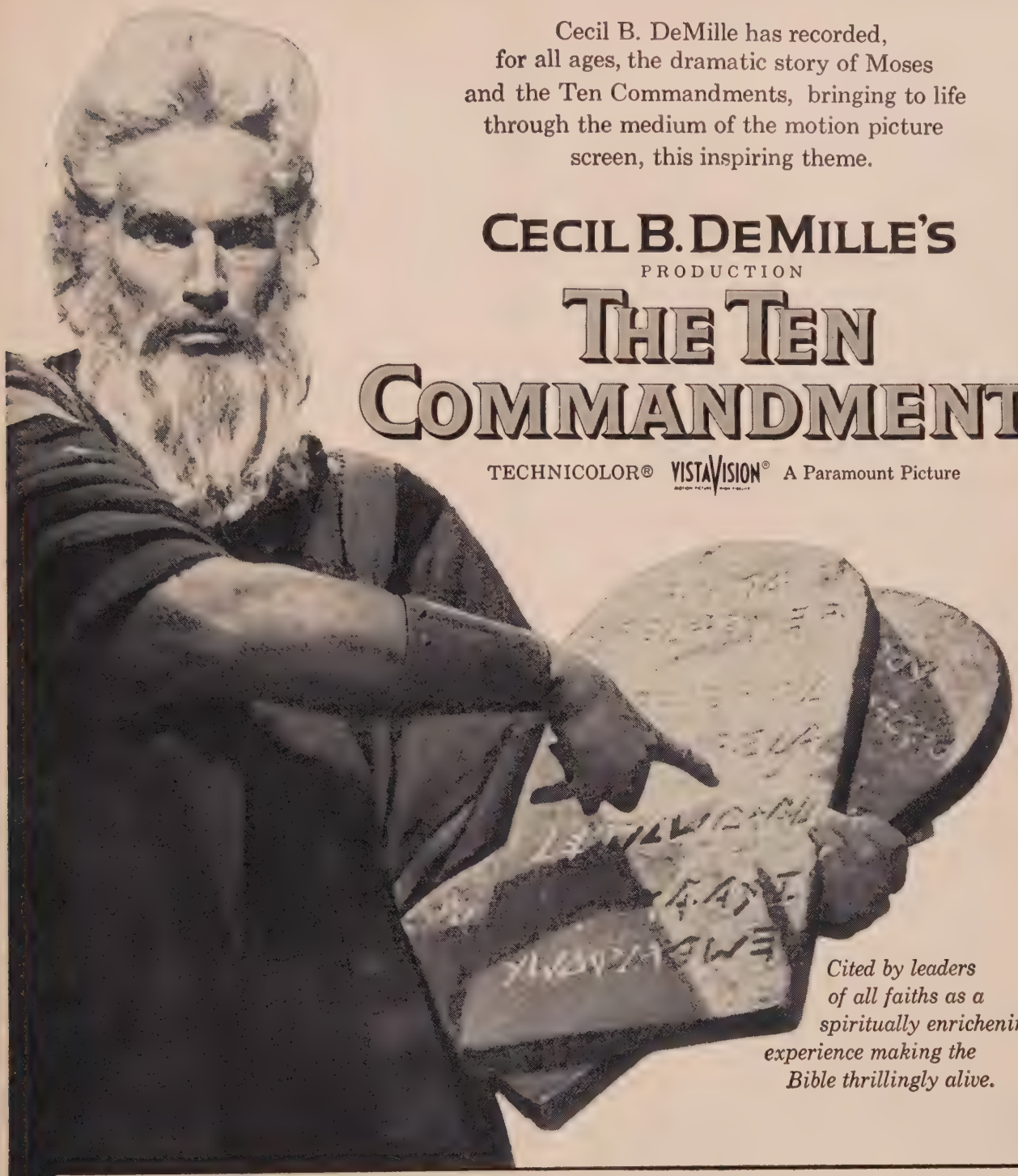

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How To Deal With Controversy

By Edith L. Groner

CONTRARY to the old adage that people are the same everywhere, those of us who have been racing around the country to lead "Human Relations Workshops" find individuals in the same group very different.

They differed from each other often in discussing the key question of how to deal with controversy. Some even thought there were no controversial issues in their community. Others were troubled by the very multiplicity and by the urgent need for their community to grapple with them.

And when each workshop was over, those taking part were even at variance in their evaluations.

In one of the livelier and more rewarding of the sessions, which were held in 23 cities from coast to coast and from North Dakota to Florida, one woman suggested that more time should be given. Another wrote tersely, "The workshop was long and exhausting."

One asked, "Must we always show films to make our point?" Another proclaimed the films "tremendous."

One believed more discussion groups to air pressing questions would be valuable in her church. Another flatly vetoed this, declaring, "Women are forced to be somewhat inarticulate and the church organization is often at a stalemate."

Many of those taking part approved the techniques used in these meetings across the nation. One woman went so far as to describe them as demonstrating "Christlike love with Yankee tact."

The funds for this pioneering series of discussion groups across America, held during this tension-fraught era, were provided by a grant from the Fund for the Republic. All professional work and planning was carried out by United Church Women.

Approximately 1,000 persons have attended. In every place those who came to endure another meeting, remained to participate! It was revealing to see how soon their points of view changed from practically daring our team members to: "Show me these issues, if you can" to "Why, *I* am in this, too."

The team of three people — usually one United Church Women national staff member and two volunteers — used all the methods that could be squeezed into a two-day meeting — movies, role-playing, discussions by the whole group, by small groups, panels, demonstrations, talks for information or inspiration, case studies, evaluations, summaries.

Each group chose for discussion, under the general umbrella of how to deal with controversy, the most pressing community problems. These ran the full gamut from slum clearance and better schools to integration.

Results in many cases were dramatic, especially where tensions are rife.

In one town Negro and white ministers, their wives, and workshop members had dinner together for the very first time on Lincoln's Birthday.

Everyone agreed it must become an annual affair. The evaluation report noted "This workshop has showed each race that they can meet together and discuss problems as equals, Christians and Americans."

In a city where a public official had previously declared no Negro lived and none ever would, two Negroes were brought by a religious organization to take part in the round-tables held there.

In a town where the arrival of Indian-Americans from reservations is raising many questions, a community leader said:

"I, personally, would like to know how to handle race relations problems in my family, as well as to have some good answers for race-prejudiced people in general."

Some real warnings were voiced that should be helpful.

There will be trouble ahead unless better housing and recreation are provided for minority groups, declared an official in a Western town having many Orientals.

The lessons we team leaders and workshop members have learned about the troublesome situations being faced everywhere by Christian leaders with firmness, faith and good humor have put all of us on our mettle.

We must help provide rallying places for men and women of good will, and suggest ways in which controversy can be brought into the open, faced calmly and a first step taken toward solution.

Miss Edith L. Groner is associate general director of United Church Women.

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The Nature of the Ministry We Seek

By JOHN BRADLEY

THE theological students who will some day direct the nation's Protestant churches are giving some thought to their part in the growing ecumenical movement. At a recent interseminary meeting a student asked, "How can I be true to my denomination and at the same time be involved in the ecumenical movement? As I see it, the words 'Lutheran' and 'ecumencial' are mutually exclusive."

This summer at Oberlin College, Oberlin, Ohio, 900 students from more than 100 seminaries of 65 denominations in the United States and Canada will meet at the fourth North American Triennial Conference of the Interseminary Movement, sponsored by the National Council of Churches.

The Interseminary Movement which was begun sixty years ago holds a conference every three years, thus giving every minister-in-training a chance to attend one such conference during his period of study. This year approximately one out of every ten ministerial students in the country will be on hand.

Prior to the Oberlin meeting the Movement's eight U. S. regions have held area conferences to break ground and discuss the Triennial theme, "The Nature of the Ministry We Seek."

The Triennial will be followed at Oberlin by a World Council Faith and Order Conference on "The Nature of the Unity We Seek."

In preparation for this meeting there are in progress 16 advanced study groups dealing with aspects of this topic. In many parts of the country students, faculty and pastors are exchanging materials dealing with these two pertinent themes.

In Boston a graduate seminar course has been in progress this semester on the nature of the ministry. Despite the obvious fertile ground for ecumenical conversation in the academic atmosphere in a city such as Boston, this is the first time that students from varying traditions there have come together in formal discussions outside regional interseminary conferences.

Of the 130 schools that participate in the ISM, only about 30 have courses dealing with material which will be taken up at the Triennial. Many schools do not even have courses on the history of the ecumenical movement. However, recent graduates going into their ministry have begun to have contact with students and lay people of other traditions.

The Triennial will expose varying religious, political, economic, and social loyalties in an intellectual, spiritual, and emotional atmosphere. Some will come to contribute the mulch of previous study and discussion. Others will come to "pick the minds" of the speakers and leaders. Some will come to be shown.

Persons like Dr. W. A. Visser 't Hooft, Hans Lilje, Paul Lehman, Liston Pope, Daniel Day Williams, and others from the advanced study groups as well as pastors from local churches will confront students and each other.

Much will come from such an encounter, as much has come from previous meetings where Christians who come together from differing traditions and "separate responses to the will and word of God" seek light and understanding.

John Bradley of Yale Divinity School, conference secretary of the Interseminary Movement, has visited over 100 seminaries.

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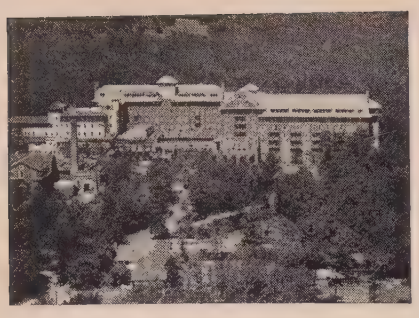

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A Home Missionary Abroad

By Richard O. Comfort

I ONCE believed there was a great difference between the work of our home and foreign missions, but my six-month stay in West Pakistan made me realize that there are more similarities than differences. I also discovered that there are many things we can learn from one another.

At the invitation of the West Pakistan Christian Council, I arrived in Lahore last November to begin a series of Village Church Consultations which took me to 70 villages in the western part of this 10-year-old democracy. Of the 33 million people in this section, almost 85 per cent live in villages, only 1.3 per cent are Christian and 350,000 are Protestant. This means that organizing churches in these villages must be carefully planned to meet the needs of all the people who constantly have to fight poverty, disease and unemployment.

In most of these villages only 10 to 12 per cent of the people are literate—only about one-half of the children attend school at all. Where the village ponds used by the buffalos also serve for bathing, laundry and drinking water, it is hardly surprising that the incidence of tuberculosis, malaria, typhoid and dysentery is high. And job discrimination against the Christian minority in many cases has left only the most menial tasks open to them.

Everywhere I went, however, I found respect and appreciation for the Christian contributions to health, education and rural development projects in Pakistan which have been undertaken by Church World Service and the West Pakistan Christian Council.

At the committee meetings I attended I could often close my eyes and imagine I was at home in a state council meeting. The same basic problems came up and similar solutions were suggested. At four conferences for pastors, I found that one of the great needs in Pakistan is for more and better trained men. Like most U. S. rural pastors, the 385 nationals I talked with are overworked and underpaid. But they were encouraged somewhat when I admitted that in our rural churches we, too, have many of their problems.

In an effort to cope with these problems, we drew up a list of nine goals of achievement for the village church in West Pakistan in both short-term and long-term planning. Under headings such as church organization and equipment, the training of laymen, Christian education, literacy for adults and church schools for children, family home industries, evangelism and village uplift projects, we outlined every aspect of the work of the rural church and projects it should sponsor, such as cleanup days and "Kill the Flies" campaigns.

In the area of Christian education we were faced with many questions we couldn't answer. "How," one minister asked, "can you develop a Christian education program in a church where 95 per cent of the members are illiterate?" On the other hand, sitting in a faculty meeting at the United Theological Seminary in Gujranwala, I was encouraged by the evidence I heard of a rethinking of their whole philosophy of education. In fact, I could well have been in a faculty meeting in any seminary in the United States.

I returned home convinced that in building up strong rural churches in West Pakistan—or anywhere else for that matter—we need a broader exchange of ideas, personnel, plans and experiences. I have come home a humbler person for I have seen how often our friends in other lands achieve the almost impossible with their meager funds. By sharing our experiences and resources with them, we will enable them to found new churches and widen the horizons of thousands more of their people.

Finally, I came home with the renewed conviction that just as we all live in one world, so are we working in one church.

Rev. Richard O. Comfort is executive director of the Council's Department of the Town and Country Church.

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BOOKS

Pastoral Ministry to Families

By JOHN CHARLES WYNN, Westminster Press, Philadelphia, Pa., $3.75.

The first Christian congregations met in homes, as New Testament phrases like "the church in thy house" clearly indicate. The author of this book, who is the director of the Christian Family Program in the Presbyterian Church in the U.S.A., wants to see the close identification of family and church recaptured in our time—for the sake of both the family and the church—and offers a guide as to how it can be done.

Mr. Wynn describes interesting experiments of many kinds. He tells us, for example, how Canon Ernest Southcott in Leeds (England) has revived the concept of "the church in the house" by holding neighborhood meetings in homes, and even celebrating Holy Communion on kitchen tables. Another experiment is that of holding a brief Sunday morning service for whole family groups at about 9:15, followed by church school classes for all. This is an attempt to regain some of the values of the old-time "family pew" in which parents, youth and children all sat together.

The main thrust of the book is decisively in a new direction. It proposes to organize the whole ministry of the parish around the family. Instead of thinking in terms of individuals, it deliberately starts with the family unit. The underlying assumption is that relationships in the home are so crucial for the spiritual life that every activity of the church—its worship, its preaching, its religious education, its pastoral counseling, its leadership training, its program of fellowship and recreation—ought to be oriented to strengthening the Christian life of families.

Fertile suggestions are offered—some of them well-tested, others more exploratory. A project warmly recommended is family camping in summer vacations, in which joyous experiences and natural occasions for worship blend together in a way which has a carry-over into permanent patterns of the home. The revival of family worship is an important focus of attention, with specific hints as to how it may be made more than a conventional routine.

A striking aspect of this family-centered approach is its application to pastoral counseling. No longer is the "pastoral call" a purposeless business. It is a way of coming to know the family group well enough to be in a position to help in real problems.

The role of the pastor in preparing young people for marriage receives strong emphasis—with good, down-to-earth counsel. There is also a recognition of other knotty problems which many families face—for example, in connection with aged parents or relatives,

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This is a challenging book. It calls for a rethinking of all the work of the church from a new angle. It is also a useful book. The pastor will find in it a conception of his ministry which will give him a fresh "lift." Parents will be grateful for the light shed on their problems and for pointers which indicate how the family and the church may be more effective partners.

—Samuel McCrea Cavert

Hymns and the Faith

By Erik Routley, Seabury Press, Greenwich, Conn., $5.75.

This is a companion volume to *Hymns and Human Life* by the same author, published in 1952. As Dr. Routley confesses, this second volume was written to ease his conscience which had been troubled by the fact that the first volume "contributed nothing to redress what I believe to be a certain lack of balance in our interest in hymns. The study of sources and history is all very well, provided it be not pursued at the expense of the contents of the hymns themselves."

This second volume, therefore, concerns itself with the *contents* of 49 hymns which Dr. Routley feels are widely known and used. These hymns are taken up one by one as illustrating certain basic truths inherent in the Christian faith. As the author says, these "form a conspectus of Christian belief which . . . covers the whole of the creedal country."

A few of the titles will indicate the scope of the presentation: Praise, Creation, Providence, Gratitude, Covenant, Love, Work, Prince of Glory, Atonement, Conversion, Sanctification, the Holy Spirit, Kingdom, Victory, Death, and Heaven. Each of these subjects is the theme around which the author weaves his interpretation of the message of the particular hymn involved. For example, the Atonement is the theme of "There Is a Green Hill Far Away"; and seven pages are devoted to the ideas embodied in the five stanzas of the hymn.

Dr. Routley, for a number of years on the faculty of Mansfield College, Oxford, is one of the leading hymnologists of the English-speaking world; and brings to this task not only his wide hymnic knowledge but also a penetrating insight into Christian truths. His observations are rich in interest and suggestiveness. This volume furnishes the basis for a liberal education in Christian theology dressed in the attractive garb of familiar hymns. We are indebted to him for this significant volume.

—Deane Edwards

Christian Unity: Its Relevance to the Community

By J. Quinter Miller, Shenandoah Publishing House, Strasburg, Va., $1.50. (Order from Office of Councils of Churches, 297 Fourth Ave., New York 10, N. Y.)

No one is more competent to write on this theme than Dr. Miller, for 20 years at the heart of cooperative Christianity as it affects communities.

Furthermore, the volume grew out of a request of the Association of Council Secretaries, composed of secretaries of church councils "at every geographical level," to direct its thinking, during its 1955 annual conference, toward matters with which most were working, but about which they had too little time to think.

Every staff member and every volunteer committeeman in a council with employed leadership will greatly profit from it. Every officer and leader in some 900 volunteer-led councils will likewise find the book helpful at a hundred points. It should also be required reading for every pastor out of seminary two years or more, for by that time he will, we trust, have begun to be aware of the fact that his church inevitably bears a relationship to his community and that his community usually contains other churches which, like his own, are seeking to carry the Gospel to it.

The four "practical" chapters on program, structure, staff and finance stem naturally from the first, on the meaning and importance of community, of cooperation and of unity. The last, on relationships, is extremely thought-provoking. Perhaps the fine flavor of the book can be found in two sentences. "Since the churches are one in Jesus Christ, they ought to act as if they are one in the community." (p. 27) And again "this unity of the Christian fellowship needs to be experienced in the life of the churches before it can be adequately defined or explained." (p. 70)

The likelihood that the structure of a local council can be as close to that of the National Council as may be inferred from Appendices II and III—(organization charts)—may not always be borne out by experience. The concerns of "Life and Work" often appear to be more easily embodied locally if they are divided into two or three cognate groups. This is also true of "Christian Missions." But the charts do not have to be considered Procrustean beds.

In the area of finance there may be ground for wondering whether, for its long-range financing, it really will be best to commit the local council movement (as contrasted with state councils and the National Council) to the policy of institutional support solely or even chiefly. There can be real tensions in local congregations, between denominational loyalty and interdenominational interest and any plan which might tend to heighten these tensions, even inadvertently, should be considered with great care.

The state and local council movement has needed for at least a dozen years a thoroughgoing study of its *raison d'etre* and of its direction, as well as of methods and activities. This Dr. Miller has given us, in a volume which will richly reward anyone who dips into it.

—Hugh Chamberlin Burr

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THE DAY CHRIST DIED, *Jim Bishop*, Harper & Bros., New York, N. Y., $3.95.

PROTESTANT AND CATHOLIC, *Kenneth W. Underwood*, Beacon Press, Boston 8, Mass., $6.00.

GLAD ADVENTURE, *Francis Bowes Sayre*, The Macmillan Co., New York, N. Y., $6.00.

THE BIBLE AND ITS USE, *Nelle Morton*, Bethany Press, St. Louis 3, Mo., $1.50.

THROUGH GATES OF SPLENDOR, *Elisabeth Elliott*, Harper & Bros., New York, N. Y., $3.75.

THE RADIANT MOUNTAIN, *Heinz von Homeyer*, Henry Regnery Co., Chicago 4, Ill., $4.00.

WHY I AM A BAPTIST, *Louie D. Newton*, Thomas Nelson & Sons, New York, N. Y., $2.75.

THE TEMPLE OF JERUSALEM, *André Parrot*, Philosophical Library, New York, N. Y., $2.75.

IS THERE A CONFLICT BETWEEN GENESIS I AND NATURAL SCIENCE? *N. H. Ridderbos*, Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Mich., $1.50.

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THINE IS THE KINGDOM, *J. S. Stewart*, Charles Scribner's Sons, New York, N. Y., $2.50.

THE WORD OF GOD AND THE WORD OF MAN, *Karl Barth*, reprint, Harper & Bros., New York, N. Y., paper, $1.65.

THE BEGINNING AND THE END, *Nicolas Berdyaev*, reprint, Harper & Bros., New York, N. Y., paper, $1.35.

THE INFLUENCE OF GREEK IDEAS ON CHRISTIANITY, *Edwin Hatch*, reprint, Harper & Bros., New York, N. Y., paper $1.45.

WHAT IS CHRISTIANITY? *Adolf Harnack*, reprint, Harper & Bros., New York, N. Y., paper, $1.35.

CHRISTIAN FAITH AND NATURAL SCIENCE, *Karl Heim*, reprint, Harper & Bros., New York, N. Y., paper, $1.25.

PAUL—A STUDY IN SOCIAL AND RELIGIOUS HISTORY, *Adolf Deissmann*, reprint, Harper & Bros., New York, N. Y., paper, $1.45.

THE GOSPELS: THEIR ORIGIN AND GROWTH, *Frederick C. Grant*, Harper & Bros., New York, N. Y., $3.75.

THE NATURE AND MISSION OF THE CHURCH, *Donald G. Miller*, John Knox Press, Richmond 9, Va., paper, $1.25.

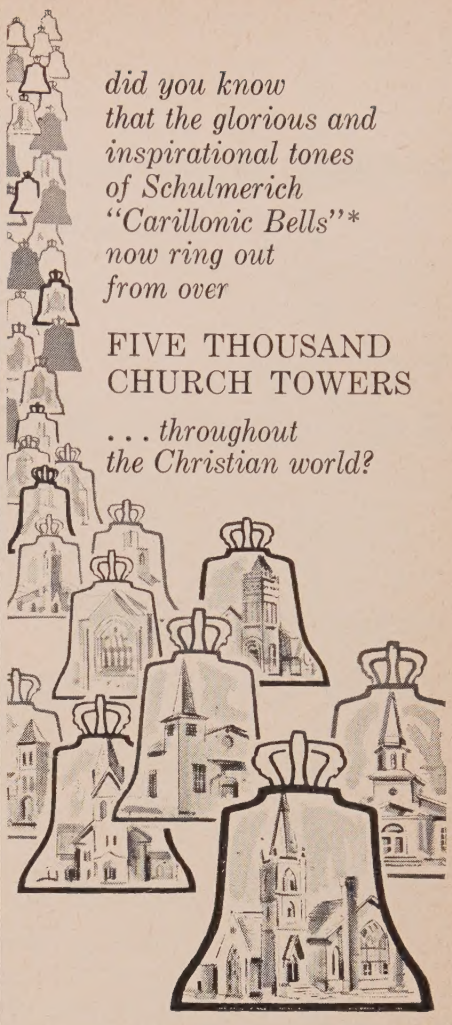
GUIDE TO HISTORIC CHURCHES

The Greater Philadelphia Council of Churches has been working for about five years on the development of a project to call attention to the great historic resources in the Philadelphia area found in the churches.

Recently the Convention and Visitors' Bureau requested the aid of the council in preparing a descriptive guide to the historic churches. This guide is expected to include not only the historic Protestant churches established before 1800 but also Roman Catholic churches and Jewish synagogues. The department of public relations has been giving aid in the hope that it could develop tours and other guided visits at stated times to many, if not all, of these historic congregations. More than 40 churches in Philadelphia antedate 1800.

FILE "FRIEND OF COURT" BRIEFS

The Metropolitan Church Federation of Greater St. Louis and the Roman Catholic Archbishop Joseph E. Ritter have been granted permission in St. Louis County Circuit Court to file "friend of court" briefs in the suit of Temple Israel for permission to build a new synagogue and religious school in suburban Creve Coeur. They are interested in the constitutional aspects of the case because "it involves the right of religious bodies to acquire and use land for religious purposes free from arbitrary restriction and interference by government agencies."



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